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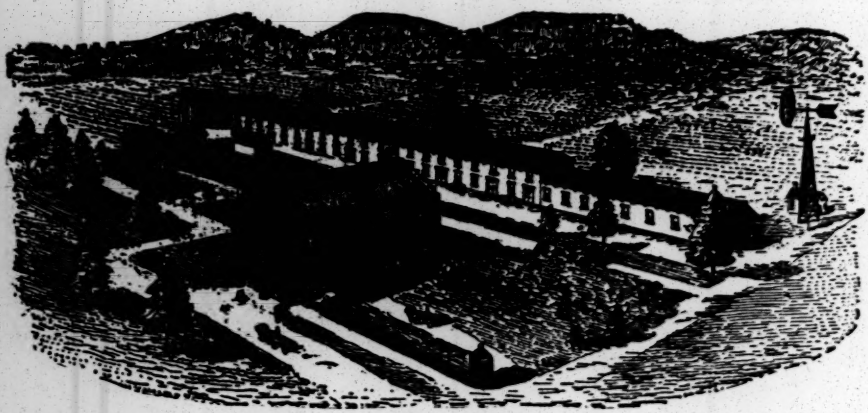

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THE ECCLESIASTICAL REVIEW

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THE BLOOD OF CHRIST: ITS SOCIAL SIGNIFICANCE.

THE master idea of our age is the essential unity of man. Regardless of religion or politics most men today agree on this principle of human solidarity, although they may differ quite radically on its origin, basis, or practical application. The philosophical foundation and justification of a principle and its application to life, however, must rank in importance with the principle itself. Consequently the Catholic sociologist, who holds tenaciously the doctrine of human solidarity, differs fundamentally from the non-religious scholar in his treatment of nearly every sociological problem. Even among Catholics who concern themselves with social questions there will be an inevitable divergence in point of emphasis, depth of understanding and richness of outlook in accordance with the individual endowmen of doctrinal wisdom brought to bear on every problem.

Such is the nature of man, and such the nature of divine truth that one penetrates deeply only by the light of faith and suffers the penalty of shallowness and frustration if left to the bare resource of natural reason. In no field has the failure of man's mind been more dismal than in the study of himself as a social being, once the great truths of the fall of Adam and the Redemption of the race have been discarded. For this reason we feel that it cannot be without profit to study the fundamental problem of human solidarity in the light of the doctrine of the Redemption of fallen man by the Blood of the God-man.

In our discussion it is essential to bear in mind that the supernatural is not " violent ". Only the grossest perversion of

thought could present the supernatural as a violation of nature. Rather the supernatural builds on and perfects the natural. It elevates but does not destroy. Revelation and faith do not frustrate nor destroy human reason, nor do grace and the supernatural habits do violence to the free powers of the will.[1] Catholic truth and Catholic practice greatly aid natural philosophy and science and the practical adjustments of social life. On the other hand, it is a commonplace of our theology that without some special divine help the human mind, in our present state, will fall short of its own perfection in the moral order and the human will fail to attain the moral excellence pointed out by human reason.[2] Wherefore, rather than apologize for a supernatural social system, we gratefully accept the truths of faith as a guide in our study and stress the value of divine grace in the social order.

Science and revelation and the very force of events induce us to accept the principle of human solidarity. The human race is one, with a common nature, origin, destiny. Modern industrialism, mechanization, communication, and needs of life have only stressed this truth and increased human interdependence. The Catholic dogma of the unity of the race, as stated in every catechism of Christian doctrine, its origin from one parent stem, the common fall and the universality of Redemption by divine-human Blood, the doctrine of one saving Church for all men, are the Christian basis for human solidarity. To the naturally knowable truth of the spiritual nature of man, possessed of intellect and free will, there is added the supernatural truth of a supernatural destiny, once lost but now regained by the sacrificial death of the God-man and our own incorporation in Him.

Regardless of current sociological theory, we know that there is no mere natural end for man; there is no mere natural religion or natural worship which can lead man to his true end. All man's acts, private and public, must be directed to and subordinated to this supernatural end. All must enter the portals of that divine institution established by Christ and avail themselves of its means of grace and conform their lives to its divine pattern. Hence a mere natural social system is necessarily de-

[1] Cf. Garrigou-Lagrange, O.P., *Theol. Fund.*, vol. I, p. 200 sqq.

[2] Conc. Vat., cap. II, *de Revel.* Cf. Hugon, *Tract. De Deo et Trino*, Quaestio Proem. art I, V; Tanquerey, vol. III, p. 143 sqq., ed. 23.

fective and, in view of our fallen nature, will almost infallibly fall far short of that natural perfection which is in itself not above the natural powers of man. If the supernatural is neglected and despised, we can only expect tragic failure at every turn. The practical need for a social system which relies upon the supernatural is evident.

" The pope," says a widely read commentator on the *Quadragesimo Anno*,[3] " does not intend to build a second supernatural social order on top of natural society, which might lead to inconsistencies and great inconveniences. The supernatural order does not bring new plans or rules for the social structure, but it does make new and higher moral demands upon the members of society in their attitude toward the whole and toward individuals. Yet it also endows the members with new moral force to meet these higher demands, and offers new motives to urge the human will that is receptive to such noble and unselfish behavior. Thus the truths of revelation and the forces of supernatural grace lead to the perfection of the restored social order by guiding and actually compelling us to live willingly and devotedly in conformity not with the precepts only but with the counsels of truly supernatural Christian charity. The new supernatural status bestowed on men as children of God and as members under the headship of Christ, forms the foundation for new relations among men that do not exist in the natural order and that are in conformity with supernatural virtues. Thus Christianity enriches and ennobles human society by virtues which are unknown to the natural man and which flower only in the soil of faith under the warm sun of divine grace."

No social system can be considered sound unless it recognizes man as he now is. It cannot be built up on man in the abstract or man as preconceived in idealistic imagination. We must seek to correct the disorder found in the individual and in the group, the disorder wrought by original and actual sin. Denial of original sin, denial of the existence of actual sin, rejection of faith and supernatural charity is fatal to any system of social betterment. We must return to the Gospel truth and to the divine means of grace. Order and harmony, and with it a sound social system, can be brought into being only by the Blood

[3] Nell-Breuning, *Reorganization of Social Economy*, pp. 17-18.

of Christ. Even as our Redemption is through Him so must our whole lives be re-made through Him.

St. Paul presents the Blood of the Cross as the source of unity and harmony in the human race in his letter to the Ephesians.[4] He shows how the Gentiles " who were once afar off, have been brought near through the blood of Christ. For he himself is our peace; he it is who has made both (Jew and Gentile) one and has broken down the intervening wall of the enclosure, the enmity, in his flesh . . . that of the two he might create in himself one new man, and make peace and reconcile both in one body to God by the cross, having slain the enmity in himself." Similarly, the bitter clash of interests between man and man, between one group and another whether it be capital and labor, producer and consumer, or nation and nation, can find peace and harmony only if men are brought together basically and religiously as " new men " redeemed and purified by the Blood of the cross. The gaping wounds in the social body can be healed only by the Great Physician and the balm He pours in our wounds is His Blood. " He is the Head of His Body, the Church; " says St. Paul,[5] " He, who is the beginning, the first-born from the dead, that in all things He may have the first place. For it has pleased God the Father that in Him all His fulness should dwell, and that through Him He should reconcile to Himself all things, whether on earth, or in the heavens, making peace through the blood of His cross."

The very keynote of the encyclical on the *Reconstruction of the Social Order* is the harmonious coordination of all human relations. Even material and economic life " must be inspired by Christian principles. For this pitiable ruin of souls, of which the Pontiff has been speaking) which if it continue, will frustrate all efforts to reform society, there can be no other remedy than a frank and sincere return to the teaching of the Gospel . . . All those versed in social matters demand a rationalization of economic life which will introduce sound and true order. But this order . . . will necessarily be quite faulty and imperfect, unless all man's activities harmoniously unite to imitate and, as far as is humanly possible, attain the marvellous unity of the divine plan. This is the perfect order which the Church

[4] Eph. 2: 13-17.
[5] Colossians1: 18-20.

preaches, with intense earnestness, and which right reason demands: which places God as the first and supreme end of all created activity, and regards all created good as mere instruments under God, to be used only in so far as they help towards the attainment of our supreme end." [6]

The harmony envisaged by the Pontff arises from order, which consists of " unity arising from the apt arrangement of a plurality of objects." " True and genuine social order demands various members of society, joined together by a common bond." [7] The pope applies this principle to the economic field by urging the establishment of vocational groups all of which combine to form an organic whole in the body economic. According to the pontiff the very law of nature suggests this pattern for economic life. But that he does not wish to limit his plan to matters economic is evident from the fact that he deplores the destruction of the " highly developed social life which once flourished in a variety of prosperous institutions organically linked with each other . . . Social life lost entirely its organic form." [8]

As the pope says, there remained only individuals and the state. It is readily seen that in modern life the individual is lost in an extreme mechanistic mass such as we find in both Nazism and Communism, though the latter may stress a species of equality and the former a cruel diversity. The present war has made the danger of total loss of individual personality almost universal. We might indeed picture a merely natural condition of man in which dignity of personality is preserved, but practically in our present crisis only the tremendous influence of Christian principles can save us. Unless men return to the ideal of the individual incorporation in the God-man through grace and supernatural charity the outlook is dreary indeed. Innumerable are the passages in recent papal encyclicals stressing the need for a return to Christian ideals to save man from degradation.

[6] Pius XI, *Reconstruction of the Social Order, Five Great Encyclicals*, p. 163, Paulist Press. Leo XIII likewise says " If Society is to be cured now, in no other way can it be cured but by a return to the Christian life and Christian institutions." See *The Condition of Labor, Five Great Encyclicals*, p. 13. This thought is stressed repeatedly by both popes.

[7] *Ibid.*, p. 148.

[8] *Ibid.*, p. 147.

Men must seek to restore the sovereign dignity of individual personality. And strange though it be, this human equality must be sought in the Blood. The Nazi philosophy of race and blood which has wrought so much evil and been responsible for the global blood-letting of the present war, has proved disastrous not because it is utterly false, but precisely because it is a perversion of a great truth. There is a chosen race set apart by God, set apart by Blood, but it is not a superior Aryan or white or yellow people. It is the entire human race, fallen and corrupted by human blood but purified and exalted by Divine-human Blood. The words of the inspired writers on this point are too plain to be ignored: " You, however, are a chosen race, a royal priesthood, a holy nation, a purchased people . . . You who in times past were not a people, but are now the people of God; who had not obtained mercy, but now have obtained mercy." [9] St. John also speaks of the kingdom which is Christ's through His Blood: " To him who has loved us, and washed us from our sins in his own blood, and made us to be a kingdom, and priests to God his father . . . to him belong glory and dominion forever and ever. Amen." [10]

The debasing materialistic equality of Communism seems to be intelligible only as a cruel perversion of the Christian idea of the individual as a child of God. The incredible malice of the Nazi philosophy of race and blood is comprehensible as no less a perversion of the true significance of the race redeemed by Blood. In both cases a Christian heritage has been grossly distorted. Obviously the sovereign remedy is a return to the Christian ideal in all its purity.

The principle of diversity, necessary for order and harmony and based on difference of natural gift and function in any social body, has been likewise perverted by both Nazi and Communist. Party rule, rule of the proletariate, oppression of opposition, *Herrenvolk*, are all manifestations of distorted emphasis on natural diversity among men. Liberal democracy only too frequently has stressed basic equality so as to ignore basic differences among men: the consequence was loss of true leadership, capitalistic abuse of both man and property, inner defeat and corruption, and revolt against democracy. The remedy is

[9] I Peter 2: 9-10.

[10] Apoc. 1: 6.

pointed out by Pius XI: a return to organic society, based on equality and diversity, the model of which may be found in the Church. Only a frank and sincere recognition of diverse gift and diverse function in the bond of charity and in a striving for the common good can restore harmony and right order.

" Justice alone," says the pope,[11] " even though most faithfully observed, can remove indeed the cause of social strife, but can never bring about a union of hearts and mind. Yet this union, binding men together, is the main principle of stability in all institutions, no matter how perfect they may seem, which aim at establishing social peace and promoting mutual aid. In its absence, as repeated experience proves, the wisest regulations come to nothing. It will be possible to unite all in harmonious striving for the common good only when all sections of society have the intimate conviction that they are members of a single family and children of the same Heavenly Father, and further, that they are ' one body in Christ and every one members one of another.' " [12]

All this implies acceptance of the Church and a return to her sacramental life. The profound significance of the Blood of Christ by which the Church becomes the body and bride of her Redeemer is at once evident in the Pontiff's plan. By It the individual is sealed in baptism and confirmation. The common bond is not merely the " spirit of charity " but the Holy Spirit of love who seals the souls of men with the indelible mark of children of God and soldiers of Christ. Thus the least is brother to the greatest, the lowliest is Blood-brother to the highest and mightiest. The spirit of charity becomes fruitful in loving patience with one's lot, in meekness and humility despite possession and power, in gentle concern for the weak and oppressed. The bond of charity for all men becomes thrice-blessed through common participation in the Eucharistic Sacrament and Sacrifice.

The most fundamental and important social unit, the family, is intimately bound up with the Church and the sacraments. In the social order matrimony is parallel to Holy Orders. It is the foundation of social morality and progress. The rise or decline of the social body can be measured by the standard of family

11 *Reconstruction of the Social Order, Five Great Encyclicals*, p. 164.

12 Rom. 12: 5.

morals. Hand in hand with the secularization of private and public life, since the Reformation, has gone the secularization of matrimony and family life. A return to Christian ideals in the social body necessarily involves a return to Christian ideals in marriage, the rearing and education of children, and family economy. Again must men look upon marriage as a sacrament typified by the union of Christ and the Church; upon divorce and remarriage as desecration; family life itself as the basis and center of the whole social order. The stress placed upon a living family wage is only a detail in an economic system which up to the present has considered only the individual in the economic order.

In words of matchless beauty Maria Schlueter-Hermkes has set forth the importance of the family in the social order. We can quote only the following: " In the family, Christ is built into the changing generations as the true corner stone of history; for in the sanctified succession of the generations Christ works immediately upon the making of history. So Christ wills to be through marriage the *ligamentum caritatis*—connecting tissue of charity—and the *vinculum pacis*—bond of peace—for the whole race of Redeemed, the bond of love between past and future generations, the bond of peace among all the members of the family, a stock, a national community, the community of the nations, among all who bear the face of man. In Christ all humanity becomes the *familia Dei*, the family of God." [13]

The significance of the Precious Blood in its relation to marriage and family is thus strikingly expressed by the same writer: " The marriage state like the Church stands full of mystery beneath the Cross, beneath the sign of the Redemption. The Church and the family are both of them sacrificial communities." [14] And again: " By reason of its part in the Redemption, matrimony is embedded in the Holy Mass, founded thus in union with the re-enactment of the Sacrifice of the Cross. Only as a sacrificial society does the family represent the great sacrificial society of mankind, the Church." [15] . . . Only as immediately commissioned by the Church at large, empowered by her and endowed with grace by her, is the Church in little—man and

[13] *Catholic Mind*, No. 856, Vol. XXXVI, p. 314.
[14] *Ibid.*, p. 311.
[15] *Ibid.*, p. 312.

wife and child—equal to so great a function—to be like the Church at large a grace-dispensing society, a sacrificial society, a society of Christ's redeemed in love and faith." [16] The vitalizing force in marriage as in the Church is the Blood of Christ, the Blood of Sacrifice, from which all graces flow. By It the marriage bond is sealed, made firm, fruitful in good. Through It the family virtues are made possible and the hidden reservoirs of social strength renewed.

A deep appreciation of the family and family life can serve as antidote to the deadly venom of contraception and turn our profit-minded age toward a realization of the family wage in industry. It can help to develop a concern for the rights of women and children and teach us the true meaning of education of youth.

The age which has well-nigh absorbed the individual into the state, which has secularized marriage and family in the name of liberty and progress, has gone still further in secularizing politics and public life. We might express this modern secularization in one word: non-sacramental. In its insistence on separation of Church and State, divorcement of religion and politics, morals and business, faith and science, the modern age may boast of a melancholy success in making the modern man non-religious and secular. Protestantism must bear its great share of blame, for it has created an atmosphere hostile to the very notion of sacrament. The doctrine (destructive of the teaching office) of private interpretation of Scripture and of a purely spiritual and non-sacramental Church, the repudiation of the Eucharistic Sacrifice as superstition, and justification by faith alone made Protestantism a private, non-social, non-sacramental religion. The influence of this attitude in secularizing the modern mind has been tremendous.

As a consequence, modern society throws up its hands in horror at the mere suggestion that the state publicly recognize God and offer prayer and worship to Him. We can only contrast this abnormal and unnatural state of affairs with the Catholic ages in which all public and private activity was intimately bound up with religion, with the Church, with the Eucharist. Of human frailty there was much, and it was quite candid. Despite all its faults, medieval society was religious and sacra-

[16] *Ibid.*, p. 314.

mental, and its destruction has left a void in our life that only religion can fill. Unless we abdicate the most fundamental rights and duties of society, we must return to these old ideals, for nature itself demands that both individual and society recognize God and honor Him, observing His law. Says Pius XI: "All men whether individually or collectively, are under the dominion of Christ. In Him is the salvation of the individual, in Him is the salvation of society . . . If . . . the rulers of nations wish to preserve their authority, to promote and increase the prosperity of their people, they will not neglect the public duty of reverence and obedience to the rule of Christ." [17]

Such recognition of Christ's dominion cannot be adequately expressed except by public prayer and public worship. We do have, in our country, at least some semblance of public prayer as offered in our Congress and in numerous public gatherings. It is true these utterances are officially viewed as private, but in a sense we may class them as public prayer. We do not, however, have any public or official recognition of the worship of sacrifice. Sacrifice, except in a very broad, metaphorical sense, is looked upon as superstition, and Protestants look upon the Eucharistic Sacrifice as a derogation of Calvary. Nevertheless the very law of nature demands that man and society offer sacrifice to God.[18] As long as the social body neglects public official worship and specifically repudiates sacrifice it cannot be possessed of true social order and harmony, and this disharmony will necessarily bring with it disruption in all classes.

Here again we see in the modern state, in the supreme exaltation of some form of government, or the leader, or the people themselves, a perversion of the instinct and demand of nature for religious worship. Not without reason has Communism, though atheistic, been called a religion; and not without reason has Nazism sought to clothe its system with the trappings of religion, and made its leader an Aryan deity.

The sacrifice which God demands of man is the one sacrifice of the New Law, which is none other than the offering of the Eucharistic Blood. The life of religion, private and public, is in this Blood. The vitality of religion depends upon this sacrificial Blood. Without It, Christianity is only a memory. It

[17] *The Kingship of Christ*, Catholic Truth Society, London, p. 12.

[18] Cf. Conc. Trid. Sessio XXII, cap. 1. Almost any compendium of theology may be consulted on this point; see Lepicier, *De Sacrosancto Sacrificio Eucharistico*, p. 13 sqq.

can never be present and fruitful, for even Calvary itself will remain strangely ineffective without the Eucharistic renewal of the Mass. In the divine plan the Church, itself a perfect and independent society, centers about the Eucharist, Sacrament and Sacrifice. If the social body, the state itself, must share in public worship, it must share in this obligatory sacrifice. If the state must recognize God and worship Him with this highest form of worship, it needs and must find its religious center in the divine-human Blood mystically offered by the Church's priesthood. Society must again become sacramental in order to be truly and profoundly social.

Throughout the world men are clamoring for a new freedom and a new order. The totalitarian groups proclaim a New Order based upon pride, aggression, national or racial superiority, and force. Democracy proclaims a new age of freedom with an idealism transcending the new freedom of Woodrow Wilson. All human ideals, however, are bound to fail tragically unless they rest upon true spiritual ideals, upon an understanding of man, his real destiny, and upon a use of the instrumentalities divinely given us. The new order, for a new order must be established if man is not to perish utterly, must be built upon blood, not the blood of war and human slavery, but upon the Blood of the God-man, upon the Blood of that Blessed Humanity which has raised and exalted all man, and which for twenty centuries has been the center of our worship, the source of grace and virtue, the hope and foundation of our civilization. If we see its influence in liturgy and chant, in cathedral and shrine, in illumined missal and vesper bell, in art and philosophy, we see it also in Christian social life, in the sacredness of marriage and home, in consecration of labor, and human frailty and weakness. If men search for the heavenly Jerusalem which is free and find in it the Kingdom of God on earth, which is Christ's Church, they will most certainly form an earthly society of the Redeemed, a society blessed and purified. The economic system will serve man and society, not individual greed, acquisition and power. The Redeemed from every tribe and nation, seeking not themselves but the things which are Christ's, will purify and renew human relationships, and restore the social order to the dignity that belongs only to the children of God. All things, in heaven and on earth, must be restored in Christ, through His Blood.

Carthagena, Ohio. EDWIN KAISER, C.PP.S.

THE VICAR GENERAL TURNS DOCTOR.

WHEN the Vicar General came down stairs from his study at nine-thirty in the morning, he was carrying a small satchel; and it was the satchel that raised the event out of the ordinary and the commonplace. True, the Vicar General came down stairs from his room at the same hour every day, except Sunday, on his way to the Chancery, but it was not then a satchel he carried, but a brief-case. Evident, therefore, it was to Father Brady, who met him in the hall, that his pastor was going off somewhere outside the city. Father Brady knew better than to ask why or where; though he would have liked to know.

" Don't look at this satchel so curiously, my lad ", said the Vicar. " May I not steal a little trip now and then for the very fun of it? "

" I'll guarantee that no trip of yours is for the very fun of it, Vicar ", replied the wise young curate. "Are you driving alone? "

"All alone."

" Then remember not to go too fast. There are now the war priorities to consider, even if the proprieties of dignity are not weighed in."

" Do I drive too fast? "

" Only as fast as the most saintly. It is a fact known in junior sacerdotal circles, that the fastest drivers in the Diocese are the three most pious pastors. Meditation at the wheel makes for forgetfulness of the law. Keep down to fifty and think of the road ahead."

The Vicar laughed and kept his smile all the way to Schmitville.

When he got to the village, he stopped at Steiner's Mercantile Emporium and for fifteen minutes was closeted with Mr. Steiner, its sole proprietor. Mr. Steiner, quite elderly and from the old country, accompanied him to the door when he left and seemed very, very much pleased over the visit.

" You want I should call him on the telephone then at—? "

"At two. That will be after lunch—or dinner. He'll be feeling better then."

Mr. Steiner could not take the smile off his ruddy countenance.

" Vat a choke—vat a choke ", he said as he shook the Vicar's hand and closed the car door. " Vat a choke ", he repeated to himself as he shuffled back to business.

The Vicar drove to the Rectory and went in by the kitchen door.

"Ach! " exclaimed Martha, " it's the high prelate himself."

" The high prelate is the Bishop, Martha, as I have often reminded you."

" No. The Biscoff is the highest prelate ". Martha was proud of her grammatical knowledge.

" We won't fight over it, Martha ". He opened the satchel. " Here are steaks—the best I could get in the city. He likes steaks. And here is cheer ", he pulled out a long-necked bottle; " it's Rhine wine. I'll go in and make him ready for it. Thank you for calling me on the phone. Have lunch—or dinner, at the usual hour."

" That I will, Herr Prelat."

The Dean's door was open and the Vicar General went in without knocking. Seated in his old arm-chair, well protected by cushions, was Dean Fearle; his head down on his breast, blanket around his old legs, the picture of dejection. The Vicar was at his side before he looked up.

" You, William! I did not know you were coming out this way. But I am glad ". He thrust up his hand to grasp the Vicar's. " But I am glad—glad—glad."

" One whole month and no visit from you, when you always come every fortnight. You can't get away from me that way, Karl. What's wrong? "

" Everything's wrong. I am sick—indigestion ".

" Doctor? "

" No doctor yet. I'm afraid he'll tell me to go to the clinic, and they'll put that light through me. You know what these surgeons love to do. They might think I have a cancer."

" You Old Reprobate. You with a cancer and still weighing a good two hundred and twenty, with red cheeks and a clear eye? Nonsense."

" The clear eye comes of washing from inside. See how wet it is my handkerchief."

" Crying? You ought to be ashamed—and at your age. Come on now "—he pulled up a chair and sat down. " Come on now, out with it."

" You'll laugh at me, William. Always you Irish laugh at everything."

" When did the Irish cease to understand sorrow, Karl? "

The Dean looked up as if he had just remembered something.

" That's true, William. But you won't think this is important. You'll have to laugh at me just because you are Irish, and can't help it."

" I probably will, Karl. The Irish know the value of a laugh. It's in their blood to be specialists in sadness and they know the remedy. When an Irishman laughs at a sorrowing friend, he is only trying to sweeten bitter medicine. Come, open up."

The Dean's tears ceased to drop down over his casock, but his face did not change. He lifted his head after a moment and looked at the Vicar.

" Well, I had a visit two weeks ago—from a Franciscan, born in the same Rhineland town as I. He got out of Germany before America went to war. They let him go because he was an American citizen. He told me things that happened over there. My brother is in a concentration camp. My Rhineland too—it's awful. I couldn't stand to hear it. I couldn't pray or even go to confession. The news took all my prayers away from me. Then those soldier boys of mine!—I taught them their catechism. They went to my school. A lot are going away to the army. They call me an Old Dutchman. Their folks think I am too German, an old fogy. I heard that Steiner had sent a letter to the Bishop against me ". He bristled. " I am as good an American as any of them, even if I was born in Germany. Then I got sick. Maybe it's the heart, William, for I guess I love this parish too much."

" I think ", the Vicar said softly, " that it's more likely the waterworks ". He looked significantly at the wet handkerchief. " Well, I will prescribe. Get out of that blanket and down on your knees. The first pill you are going to swallow is your regular confession. Then you may get back into Limbo again and hear mine."

The two jobs took very little time and the Vicar moved his chair close to his friend.

"You have made a whole peck of trouble with a few small potatoes, Karl. The boys always called you the Old Dutchman but it was out of affection. In my parish I am called Old Promptitude, because I never fail to begin Sunday Mass on the dot. I know your boys and they don't change—true to the Rhineland way of their fathers."

"But Steiner—"

"Never mind about Steiner now. He can wait."

"He wrote to the Bishop."

"He did. I have his letter in my pocket. We'll talk about that later. The first trouble, but not the major one came out of what that Franciscan told you."

"Yes."

"He probably told you the truth. But if your brother is in a concentration camp, Karl, he is there because he was a confessor of the Faith. I would not weep for one of mine if he were a confessor of the Faith. Your brother evidently kept tight hold on the true things that made the Rhineland a land worth loving. He is of the real Germany, Karl. His devotion and loyalty are the seeds out of which Germany will grow again, when its temporary trouble passes. You ought to be proud of your brother, as proud as I am of being descended from an Irish martyr—though I admit that it is pretty far back."

"But no one calls you Irish unpatriotic and unAmerican, William."

"And no one worth while who knows you calls you by such names. Now look here, I can well understand why you got sick. The good Lord has taken a few little gratifications away from you—little bits of shiny trifles not worth bothering about, but He'll give them back to you when He has tried you enough. But He left you the big things, and them He won't take away. He can't, because they are what makes you like unto Him; the divine things, your faith, and your love. He gave them to you by His grace. He can't take them away, because He owns them and He is not able to take anything away from Himself. All that He took from you then was nothing to what He left. Out of that you will make a million little things, all better than what you lost. So snap out of it and remember that it's near time for lunch—or dinner. I smell the steaks."

"I have no steaks, William. I wish I had thought to get some, but you did not tell me you were coming."

"Martha does not forget. Feel any better?"

"Yes—yes—but this trouble is pretty deep, William."

"Heavenly days, Karl! Do you think the Good Lord would send you a *trifle* for a present? He sends trifles to those who deal in trifles, but the strong of heart and the firm of faith He never stints. He sends *them* something worth the fight: a sort of sword of Charlemagne; heavy to swing but sharp to cut its way to glory. There's the lunch—dinner bell."

The blanket had fallen off the Dean's knees. He rubbed the tears off his face and smiled.

On the table in the dining room stood the long-necked bottle.

"Mein Gott, but I have none of that. It's—it's—Bern-castler."

"My last bottle", said the Vicar.

The Dean swung around:

"Your *last* bottle? Now it's *you* who is the Old Reprobate. To my sure knowledge have I shared at least fifteen *last* bottles in your house. It's always the *last* bottle you bring out."

The Vicar blushed.

"My weakness, Karl. I only mean the last of *that kind*."

It was after lunch—or dinner, that the second pill was administered.

"It is true about Steiner's letter, Karl," said the Vicar. "He wrote that you needed an assistant because you had too much work to do at your age. He won't do it again. In fact, he wouldn't want any pastor but you—after what is going to happen in this parish."

"What is going to happen in this parish?"

"That depends on you."

"What can I do?"

"You can say yes."

"Yes."

"Shake hands, *Monsignor* Fearle."

The Dean started up.

"No, I don't want it—I won't have it."

"Do you want to stay here till you die?"

"I do and you know it."

" Then take this ". He handed the Dean an envelope. " It's the brief of the Holy Father making you a Domestic Prelate. The Bishop has had it for a year and was afraid to give it such a stubborn Old Dutchman. Now you've *got* to take it and have a big jubilee over it, too. Do you think that bunch of Rhinelanders' sons of yours would ever let a Right Reverend Pastor go? They'd mob the Bishop's house if he removed a Herr Prelat belonging to them."

The Dean rubbed his chin in doubt. The telephone rang, and he stopped to answer it.

" Who? Steiner? Well, what is it? A Jubilee here? What for? All the clergy together? The whole parish like it? How did the parish know? You told them by the rural phone? Proud are they? You too? " His voice softened: " Listen Steiner, you can go the dumfoozle limit. Yes—the best dinner the Altar Society can give. Sure, the Bishop will come. Sure, the Vicar will come. Sure he'll preach. Sure, he'll talk at the banquet. The children? They know and are coming over after school? Come with them, Steiner. You will? Good."

He turned from the telephone to face the Vicar.

" What else was in that letter of Steiner? "

The Vicar was sitting down with his mirth.

" The letter was written at the request of your people, your boys in the service included. It asked the Bishop not only for an assistant but also to petition the Holy Father to make you a Monsignor and force you to take it. But it came too late, because the Bishop had the Brief already, as I told you."

" What a fool I was."

" Well. You are punished with glory. But hadn't I better send the Doctor over to see you, my dear Dean? A poor sick man like you with a cancer—will need him."

The Dean shook his fist at the Vicar General.

" Don't you call me Dean. Say Monsignor. I don't want the Doctor. I've got a people and a parish and a hero brother. I'm not sick ". Monsignor Fearle sat down and cried; but he did manage to add: " William—you Irish are a queer people; you always say the nicest things in the meanest language."

MOST REVEREND FRANCIS C. KELLEY, D.D.

Oklahoma City, Oklahoma.

A CATHOLIC APPROACH TO THE JEWS.

HAS not the time arrived to consider a national Catholic approach to the Jews? Has not the Church asked Catholics to pray and work for God's once chosen children to come and receive the holy, soul-satisfying inheritance awaiting them in Jesus the Messiah? Would not that be a practical way of bringing forth and putting to work those "fitting apostles for the conversion of Israel" that Pope Pius XI called for? These are some of the queries that have motivated this appeal.

The conversion of the Jews is largely an American problem from a numerical point of view, as about one-third of the Jews of the world are within the confines of the United States of America. The greater the number of Jews in the land, the more are they likely to be in the "frontline-headlines", due to their exercising greater economic, professional, political, and sociological power than any other group, designated as religious, of like proportions. Oppressive economic conditions are expected to follow the climax of the present World War, for which the public will surely blame some one. There are forebodings that prompt the belief that it will be the Jews, for just as the disproportionate power, influence and success of the Jews of Germany enabled Hitler to make them the scapegoat abroad, so is their disproportionate power and influence in the United States likely to cause them to be made the scapegoat on this side of the Atlantic. The anti-Semitic sentiment in our country is only heard in whispers today, for it is branded as pro-Hitlerism. One does not have to play the part of a prophet to express the belief that anti-Semitism will become sonorous and organic soon after the smoke of the present world conflict passes away.

This is something it were well for the Catholics to expect, as it will help them avoid being caught in the vortex of this coming tide of hostility towards the Jews, and they will avoid it if they hearken to the voice of the Church. If Catholics should become part of it, and there is reason to believe some will, a golden opportunity to approach Jews with things Catholic will be lost, and all the appeals of the pontiffs of our day and generation for the conversion of Israel will come to naught. The organization of a national Catholic approach to the Jews is one of the ways

to keep Catholics from being engulfed in the maelstrom of this vicious force. It would act as a counter-propaganda of inestimable value to the Catholic laity as well as the Jews, for both groups are much lacking in an understandng of the relationship of the Temple to the Church.

Pope Pius XI set the standard of action in dealing with Jews, when he met the anti-Semitic outburst head-on by declaring that " We are all Semites, spiritually ". These words should be pondered more than they are, but in their setting, for otherwise a false impression is created. In the full text will be found the basis of a Catholic educational approach to the Jews. While they are inferentially a defense of the Jews against the inhuman and unscientific race theory of Hitler, they are at the same time a positive declaration that Judaism in its fullness is realized in Catholic Christianity. His Holiness made plain therein that Catholics are the inheritors of all that was holy in Israel during the days before the Sacrifice of the Mass displaced the sacrificial rite of the temple in Jerusalem. Abraham is declared therein to be " *our patriarch, our ancestor* " because of " the promise made to Abraham and his descendants " that " is realized through Christ, of whose Mystical Body we are members ".

One of the reasons for believing the time to be at hand for a Catholic approach to the Jews is that they are more friendly towards the Catholic Church today than they have been throughout the Christan ages that have passed. Besides, these trying times are causing quite a number of Jews to search more deeply than heretofore into the philosophy of life in order to discover the underlying cause of their affliction. Where, save in the Catholic Church, can they find a permanent solution of their persecution problems? They should be positively approached, with love of them in our hearts for the love of God, with arguments fitted for Jews of our twentieth century. Thus may the hearts of many of them be mellowed, the mental shade of misunderstanding that darkens their minds lifted, and the sorrow they suffer turned to joy.

No people were dearer to the heart of Our Lord and Saviour Jesus Christ than the Jews; and for no people have Catholics made less of an endeavor to bring to Our Lord than the Jews. The mission of Our Lord, during His earthly sojourn, was for " the lost sheep of the house of Israel " (Matt. 10:6; 15:24).

It was not until after the resurrection that His mission was ordered extended, through the Apostles, to all the peoples of the earth (Matt. 28:16-20). Surely to love Our Lord is to love what He loved. The love of Our Lord for the Jews was so great that He sobbed aloud over Jerusalem on account of the spiritual death of the major portion of them, just as He wept on account of the physical death of His "friend Lazarus" (John 11: 43-44). It was the love of Martha and Mary for Jesus that caused Him to give life back to Lazarus; and it is Catholic love for Jesus, expressed in prayer and work for the conversion of His kith and kin, that may be expected to bring many Jews to life spritually, at a supernatural level unrealizable in the Judaism of today, through their incorporation into the Mystical Body of the Messiah.

Of course, this is not an easy task. Yet it is worth trying, for good to some degree is bound to result. The work of converting Jews was not an easy task in the first century, yet that did not stop the Apostles. The task of winning Negroes for Christ in His Church has not brought prolific results, as is seen in the paucity of Negro converts relative to the number of that race in the United States. Then why has less convert work been attempted among the Jews than among the colored people?

Hard as the task is, and it is hard, our holy pontiffs have believed some success possible, otherwise they would not have called for prayers, sermons, and other work, to win those "of whom is Christ according to the flesh" (Rom. 1, 3). Though the task is a difficult one, the possibility of gathering a harvest of souls, through a nationwide Catholic approach to the Jews, is greater today than when hospices for Jewish catechumens and neophytes were instituted by St. Ignatius of Loyola, and supported by Popes Paul IV, Paul V, and Gregory XIII. Jewish sentiment was considerably less favorable to the Church in the days of Pope Pius IX, when a movement for a worldwide direct appeal to the Jews for their conversion was initiated during the Vatican Council, although it was not completed. There, through the instrumentality of the twin Fathers Lemann, Joseph and Augustine, converts from the Synagogue to the Church, a petition was presented to Pope Pius IX to send out a universal invitation to "the unhappy children of Israel to recognize the Lord Jesus Christ as the Messiah". It was signed by

510 bishops, eight of them Americans. The signatures of more bishops could have been added to the petition had not the Fathers Lemann confined it to 510 names, in deferential regard for the proposal to proclaim the infallibility of the pope as an article of faith, which received 518 signatures. When Pope Pius IX finished reading the petition, he embraced the Fathers Lemann and blessed them with paternal tenderness. This petition, which did not come before the Council on account of its abrupt termination when the Piedmontese troops entered Rome, lies today in the archives of the Vatican with other documents to be dealt with when this uncompleted Ecumenical Council of 1870 reassembles.

Do Catholics find it inadvisable to approach Jews with things Catholic on account of the hardness of ther hearts, or the offensiveness of the characteristics of some of them? Surely the Jews of today are no harder to approach, or more offensive, than were the Jews of the time when Jesus dwelt among them. They misunderstood, misrepresented, endeavored to trick, hated, and condemned Him in Jerusalem, just as Jews have treated the Catholic Church, the Mystical Body of Christ, ever since apostolic days. Yet that did not lessen the bestowing of compassion upon them by our Lord, Jesus Christ. Even while nailed to the Cross, He expressed His love for them in those charitable words which Pope Benedict XV enriched with 300 days of indulgence, "Father forgive them, for they know not what they do." (Luke, 23: 34).

The characteristics of the Jews of Saul's day, and of Saul himself, were no different than are those of twentieth century Jews. In appearance, they must have looked more like the Ghetto Jews of today (who are objectionable to many persons, including some Jews) than as they appear in the images and paintings of them that are in our churches. Yet from them came the Apostles and the thousands of first members of the Catholic Church. It was the hateful, and, very likely, sickly-looking Saul who became Paul, the great apostle, theologian, and personification of charity. No one, save Christ Himself, suffered more at the hands of his fellow Israelites than did St. Paul. Yet so great was his love of his people, so intense was his desire to convert them to the Messiah, that he expressed a willingness

to be separated from Jesus for all eternity in order to emphasize his desire to bring them to our Lord:

> I speak the truth in Christ, I do not lie, my conscience bearing me witness in the Holy Spirit, that I have great sadness in my heart. For I could wish to be anathema myself from Christ for the sake of my brethren, who are my kinsmen according to the flesh (Rom. 9: 1-4).

Our Lord wanted the Jews converted; the Apostles wanted them converted; St. Paul wanted them converted; the Church wants them converted. Then why should we not get busy and organize a nationwide Catholic approach to the Jews for their conversion? Is it due to fear of arousing the opposition of the rabbis? I hope not, for they are doctrinal enemies of things Catholic, and many of them are doctrinally as hostile to Orthodox Judaism as the Unitarians are to orthodox Christianity. Such an approach to the Jews, being strictly Catholic in spirit, would not be motivated by any desire to arouse the opposition of the rabbis. Yet resentment on their part ought not to stay an organized endeavor to win souls for Christ, considering that about nine-tenths of the Jews in the United States do not belong to their synagogues, and only a very small percentage of non-synagogue Jews are governed by rabbis in their views of the Jewish religion.

Is the prophecy of St. Paul (Rom. XI) an obstacle to work for the conversion of the Jews? Is this neglect due to belief that the gentiles will have to be converted before the Jews? Or that the conversion of them must await the coming and defeat of the anti-Christ? Or that the world will end when they are converted? If so, that is a very poor reason for shirking active work now for the conversion of some of them. Suppose millions of Jews, making up the last remnant of Israel, are all saved by recognizing and receiving Jesus as their Messiah, as seven thousand were saved in the time of Elias by refusing to " bow their knees to Baal ", of what benefit would that be to the Jews of today? According to some Fathers and Doctors of the Church an indeterminate era of peace and prosperity will follow the final conversion of the Jews. Will not a national Catholic approach to the Jews therefore be a step towards that sublime era of peace? Our Lord came to fulfill the Law of Moses, and

that fulfillment cannot be said to have been realized until the Jews are brought to the baptismal font. Are we therefore not obligated to do our part in fulfilling the will of Our Lord in this regard?

Catholics, with relatively few exceptions, do not seem to appreciate the value of converts from Judaism in comparison to other converts, or a specal effort would long ago have been made to bring Jews into the great inheritance that awaits them in the Messiah and His Church. They do not realize that Jews are apostles by nature, as was noted by the Superior of the Fathers of Sion, recently in the *Catholic Herald* of London. This accounts for so many of them being foremost in the sociological movements of our time, some of them of an anti-Christian nature. They have an intense propaganda spirit such as is not found among any other class of persons. That is why an attack upon one of their fellow Jews (Dreyfus, Beilis, and others) enabled them to arouse the whole world to their defense. Contrast it to the inaudibility and ineffectiveness of Catholic protests when hundreds, aye thousands of Catholics were robbed, deported and murdered in the Italy of Garibaldi, the France of Combes, and the Mexico of Carranza, to cite only three instances. It is the alert propaganda spirit of the Jews that causes them to be actively at work during the present World War outlining the program and making the contacts that enable them to be confident of a place at the peace table when Hitler is defeated. That is why they are no longer satisfied with the "homeland" promised in the Balfour Declaration; they positively demand a "Jewish Commonwealth that shall include Transjordania".

May not the propaganda spirit of this Hebrew division of the Semitic people be one of the reasons God placed in their hands the battle for monotheism? And the reason the Son of God selected His Apostles from among them? Whatever their faults may be, Jews did royal propaganda service in behalf of belief in the oneness of God against polytheism. It was the converts from Judaism who converted the Roman Pagans. They were Sauls, from a propaganda point of view, and their kind has not died out. There are thousands of them in the United States today, who, as soldiers of Christ, would give an account of their propaganda stewardship such as no equal thousands have done

thus far in our country. Besides, they would no doubt be a means of stimulating some of the much-needed propaganda spirit in the "born Catholics", which is virtually lacking despite many attempts to awaken it.

Such a movement would center on bringing Jews to an understanding of Judaism of old. First, because there is a very great lack of such knowledge among the Jews of today, save among those who are affiliated with the Orthodox Synagogues, and even they have a perverse view of it from some angles. Secondly, an understandng and love of ancient Judaism is needed for a proper appreciation of Catholic Christianity. Considering the intense Jewish refusal to enter into a Christian religious community, on the ground that it would be an open repudiation of the faith of their fathers—even though they may have no synagogue affiliation—it would be most necessary to stress the fact that Judaism is the basis of Christianity; that in Judaism, as set forth in the inspired writings of the Jews, from Genesis to the Books of Machabees, there exists in prophecy and figure, explicitly or implicitly, everything that is basically Christian; that if that were not so, the Catholic Church would never have united the Old Testament with the New Testament when she made the Christian Bible. That is why Christianity is called Judaism full-blossomed.

Jews would be taught in the proposed educational campaign that the God of their fathers in Israel is our God; that the faith of their fathers included a divinely ordered priesthood, the priesthood of Aaron; it included a God-ordained sacrifice; that its temple in Jerusalem was the central place for sacrifice called for in the Mosaic Law; that its hope centered in the coming of the Messiah, the Christ, from the house of the great King David.

Then would Jews be asked to ponder the question why they have only rabbis, that is teachers, today; why they no longer have priests, that is sons of Aaron dedicated to the altar for the offering of the divinely ordered sacrifice; why they no longer have a temple, the central place for sacrifice. Is the non-existence for nearly twenty centuries of these three basic things called for in the Torah—the priesthood, sacrifice and temple—a mere accident? Or is it providential? How can the Judaism of their fathers in Israel of old be said to be functioning today when these means of functioning do not exist? How can the daily

prayers of the Orthodox Jews for the reestablishment of an Aaronic priesthood, and the reinstitution of its sacrifice be granted, when there is no house of Aaron in existence from which an Aaronic priesthood can possibly come? How can the Messiah, prayed for by Orthodox Jews, come from the house of David, when there is no house of David in existence in which a Son of David could be born? The tribes and houses to which the Jews of old belonged have entirely lost their identity. There are no genealogical tables extant through which any existing Jews can trace their origin from either the house of David or the house of Aaron.

Such an educational campaign would see that the Jews of the United States are furnished with the Catholic answer as to the cause of the disappearance of these things vital to the Judaism of their fathers in Israel. To them would be made known that Jesus Christ is the answer to their fathers in faith. He came from the house of David, as predicted, and with His coming there was no longer any reason for the existence of the house of David. Its divine mission was fulfilled in Bethlehem, the city of David. The reason there is no longer a Jewish priesthood would be shown to be providential, because there came into existence a priesthood " forever according to the order of Melchisedech " (Psalm CIX), without genealogy. Hence there was no further need of a house of Aaron to furnish priests of God. There has not been a Temple, a central place for worship such as was called for in Deuteronomy XII, since its destruction by the soldiers of Titus in the year 70 A. D., and every attempt to build one has been frustrated. Its end was no doubt providential, for there is no need of it. In the first place there is no priesthood to function in such a temple; and in the second place, which might be called the first place, the " clean oblation ", the Sacrifice of the Mass, instituted by the Messiah, has taken the place of the bloody sacrifice of the Old Law, and is offered, as the last of the Jewish prophets predicted (Malachias c. 1, v. 11), on altars all over the world " from the rising of the sun even to the going down thereof ". This is the line of argument that would be most effective. It would be used to prove that instead of denying the faith of their fathers of old in Israel, converts must believe in that old Jewish faith to be Catholics. It is the primary, the chrysalis stage of Judaism, through which

converts from the synagogue to the Church pass to the perfect stage of Judaism, which is the Catholic religion.

Such a national Catholic approach to the Jews could carry on its work through a Judaic-Christian department of the National Confraternity of Christian Doctrine, as was suggested at its recent Philadelphia Congress. With it the community of Sisters of Notre Dame de Sion in Kansas City, Mo., could be invited to affiliate. This is the American division of the Sisterhood that was founded by the Fathers Ratisbonne, converts from the Synagogue to the Church, who, in the solemn words of Pope Gregory XVI, were commissioned to work for the salvation of Israel—" Ite potius ad oves quae perierunt domus Israel." These sisters, through their Arch-Confraternity of Prayer for the Conversion of Israel, and their informative *A.P.I. Bulletins,* have been patiently and prayerfully stimulating the offering of Masses and the saying of indulgenced prayers for bringing Jews to their Messiah. Their work could be greatly extended through such a Judaic-Christian department.

The work of such a department, being largely educational, could encourage sermons and lectures and literature for the special benefit of Jews, including a Catechism for Jews. It could call a conference of priests, sisters, and lay persons who are converts from Judaism, to be held in conjunction with the Congress of the National Confraternity of Christian Doctrine. Through them an appeal could be issued to their fellow-Israelites to study the claims of the Church in relation to the Synagogue. The experience they would relate would be of inestimable value for the task of reaching the Jews.

The spiritual condition of the Jews of our day is lamentable. They are united as never before, but for defense against the injustices of Naziism and not in God. Many of the foremost lay leaders of our day in Jewry should be designated as Zionists and not Jews in the religious sense of the term, as was the " unbeliever " Theodor Herzl, the father of modern Zionism. The names of three of them will suffice. Ludwig Lewisohn, the litterateur who is actively engaged in the Zionist cause, says that " a Jew need believe nothing to be a Jew " (*Upstream*). Albert Einsten, considerd to be " the Jew of Jews ", proclaims disbelief in a personal God, for he pays homage to the " God of Spinoza " instead of the God of Abraham, Isaac and Jacob. The

late Louis D. Brandeis " took no interest in religion. He had never gone to a synagogue " (*Life of Brandeis,* Alfred Luf.) He even kept his remains from Jewish religious association by ordering them to be turned into ashes in a crematory, instead of permitting them to return to dust in a Jewish burial ground.

The spiritual blindness Jews suffer is due in great part to the failure of their forebears to harken to Christ's loving call to repentance; their refusal to realize at the time Our Lord was in Jerusalem that the day of their visitation was at hand (St. Luke, XIX, 44). That was, without question of doubt, the greatest calamity that ever befell them. The Messiah is coming again, for He does not want them to perish (2 Peter, iii, 9). By work for the conversion of the Jews we will be preparing the way for the second coming our Our Lord, for which He will no doubt reward us.

DAVID GOLDSTEIN.

Boston, Massachusetts.

Analecta

FACULTIES FOR GRANTING INDULGENCES.

Through the kindness of His Excellency the Most Reverend Amletto Cicognani, Titular Archbishop of Laodicaea in Phrygia, Apostolic Delegate to the United States, THE ECCLESIASTICAL REVIEW is able to publish the following regulation of the Sacred Apostolic Penitentiary.

THE APOSTOLIC DELEGATE

has the honor to notify the Most Reverend Ordinaries of dioceses and of religious of the following regulation of the Sacred Apostolic Penitentiary, Office of Indulgences:

Quo magis aestimetur excellentia facultatum et indultorum, quae indulgentias respiciunt quaeque ab hoc S. Tribunali sacerdotibus concedi solent, Rev.mi Ordinarii litteras commendatitias ad rem ne tribuant nisi sacerdotibus, pro quibus speciales militant rationes, *in precibus exponendae.*

Nulla itaque posthac ratio habebitur petitionum, quae ad praefatos spirituales favores obtinendos huic S. Tribunali aliter pervenerint.

May 16, 1942.

MILITARY FACULTIES.

A revised set of Latin faculties, together with an English commentary, was recently issued to the Catholic chaplains of the Armed Forces of the United States by His Excellency, Most Reverend Francis J. Spellman, D.D., Military Vicar, through His Excellency, Most Reverend John F. O'Hara, C.S.C., Military Delegate. Numerous requests have been received by the Military Ordinariate from priests throughout the country for copies of the Military Faculties. Due to the limited number, it is impossible to send copies to individual priests. Therefore, the Reverend Robert E. McCormick, J.C.D., Military Chancellor, has submitted the following Latin text with the official English commentary for publication. This article will be reprinted in pamphlet form and can be obtained from the ECCLESIASTICAL REVIEW.

ECCLESIASTICAL MILITARY JURISDICTION.

The norms which follow were laid down by the Sacred Consistorial Congregation for the Military Ordinariate of the United States of America.[1]

THE JURISDICTION OF THE MILITARY VICAR AND HIS CHAPLAINS

1. This jurisdiction is *strictly personal* and may be exercised over their proper subjects any place on earth.
2. It extends to:
   a. All men of the armed forces belonging to the Army, Navy and Air Force who are in the active military service of the Federal Government or particular States;
   b. The wives, children, relatives and servants of the men of the armed forces who reside in the same house with them;
   c. All civilians staying within the limits of the military reservation;
   d. All religious—both men and sisters—also others, even lay persons, who are attached to military hospitals;
   e. All priests who are subjects of the Military Vicar, by reason of service with the armed forces.

[1] Litt. ad Exc.mum ac Rev.mum Delegatum Apostolicum, Amer. Sept., die 1 Julii, 1940—Prot. num. 186/39; Decretum—Neo-Eboracensis—die 9 Aprilis 1941, Prot. num. 1861/39.

3. It embraces parochial power in regard to their own proper subjects.[2]

THE JURISDICTION OF THE DIOCESAN ORDINARY AND LOCAL PASTOR

1. By reason of territory they have cumulative jurisdiction with the Military Vicar and his Chaplains over the subjects of the Military Ordinariate.
2. In places assigned to the armed forces ecclesiastical jurisdiction is to be exercised, primarily, by the Military Vicar and his Chaplains and then, secondarily and always, in virtue of *their own proper right* by the diocesan ordinaries and the local pastors, with the consent of the Military Vicar and the military authorities.
3. Outside of places assigned to the armed forces the diocesan ordinaries and local pastors may freely exercise their territorial jurisdiction over the individual subjects of the Military Ordinariate as often as they are asked to do so.

The Military Chaplain's Faculties

Part I

Index of Faculties Always in Force

1. To exercise the care of souls (observing, however, all things required by law) from the time of your appointment to the office of Chaplain, with full parochial power. (Can. 461; 464.)
2. To administer all sacraments with the exception of Confirmation and Holy Orders. (Can. 462; 782, § 1; 951.)
3. To celebrate all the divine offices and ecclesiastical functions in chapels assigned to the armed forces, whether or not these chapels have been reserved exclusively to Catholics, unless prevented by the rubrics. (Can. 1188, § 2, 2°; 1192, §§ 1, 2, 4; 1193; S. C. S. Officii 5 Junii, 1889, Coll. S. C. de Prop. Fide II, 1707, p. 237.)

BAPTISM

4. To use, for a grave and reasonable cause, the ceremonies prescribed for the baptism of infants in baptizing adults. (Can. 744; 755, § 2.)

[2] S. C. Consist., die 8 Decembris 1939; A. A. S. XXXI, p. 710.

THE HOLY SACRIFICE OF THE MASS

5. To consecrate desecrated portable altars, using the shorter formula B (Roman Ritual, Appendix, tit., the consecration of desecrated altars, n. 2) for those cases mention in canon 1200, § 2, of the code of canon law. (Can. 1200, § 3; Fac. Quin. S. C. Rit. num. 2.)
6. To celebrate Mass at the earliest one hour before dawn, and at the latest one hour after mid-day. In a case of urgent necessity, it is permissible for you to celebrate Mass at midnight, but in the use of this faculty you should observe, *if possible,* the regulation of the Sacred Congregation of the Sacraments, namely, " that Mass should not start before 12:30 midnight, always avoiding any danger of irreverence." (S. C. de Sacr., die 9 Aprilis 1941, Prot. num. 1120/41.)
7. To celebrate Mass twice (Can. 806, §§ 1, 2) and even three times on Sundays and Holy Days of Obligation, provided the third Mass is not said in the same church or place where the first two have been said, *if this can be done without grave inconvenience.* It is a matter of conscience in the use of this faculty that there be real necessity for a third Mass for the spiritual good of the subjects of the Military Ordinariate, because of the scarcity of priests. All danger of wonderment or scandal should be avoided. Moreover, you are forbidden to accept a stipend for more than one Mass. In the use of this faculty all other things required by law must be observed. We hereby grant the same faculty to any other approved priest, not serving the armed forces, who is called in to take the place of the Military Chaplain. (S. C. de Sacr., die 9 Aprilis 1941, Prot. num. 1120/41.)
8. To omit, on Palm Sunday, in one Mass if binating, and in two Masses if trinating, the first part of the *Passion,* and to start with the second part (*Altera autem die etc.,* saying beforehand the *Munda cor meum, etc.,* and *Sequentia Sancti Evangelii secundum Matthaeum*). (Fac. Quin. S. C. Rit. num. 4.)
9. To use in military chapels, which are exclusively reserved to Catholics, the " Memoriale Rituum Benedicti XIII " in

the functions of Holy Thursday, Good Friday and Holy Saturday, and the blessings proper to Ash Wednesday, the Feast of the Purification of Our Lady, and Palm Sunday, provided the decorum and reservence due these sacred mysteries are properly observed. (Can. 1192, § 4; S. C. S. Officii 5 Junii 1889; Coll. S. C. de Prop. Fide, II, 1707, p. 237; Fac. Quin. S. C. Rit. num. 10.)

THE EUCHARISTIC FAST

10. To take liquids or medicine before the celebration of the second or first Mass offered at a later hour or distant place, excluding, however, all alcoholic or inebriating beverages, whenever you have to celebrate or repeat the Holy Sacrifice of the Mass on Sundays and Holy Days of Obligation during the year in order that the faithful may fulfill their obligation and *provided grave and certain inconvenience, especially physical weakness, makes it genuinely necessary for you to break the fast. In the use of this faculty your conscience is gravely burdened regarding the above mentioned conditions.* This privilege is to be kept secret unless its disclosure should be judged necessary to remove scandal. (S. C. S. Off., die 27 Februarii 1941, Prot. num. 99d/41.)

11. *If you are a Naval Chaplain*—To dispense from the Eucharistic Fast, in individual cases, and in accordance with your own prudent judgment, whenever the weather is oppressive, avoiding all danger of scandal and wonderment, those belonging to the naval services stationed in the Philippine Islands, who must rise early in the morning to perform their laborious naval duties, so that they can take some liquids on Sundays and Holy Days of Obligation before the reception of Holy Communion. (S. C. de Sacr., 24 Martii 1941, Prot. num. 1195/41.)

RESERVATION OF THE BLESSED SACRAMENT

12. To reserve the Blessed Sacrament, not only in chapels, but even in respectable and suitable places on military posts, provided the buildings are suitably and sufficiently furnished with ecclesiastical equipment. The key of the tabernacle should be carefully guarded and a light should burn

day and night before the Blessed Sacrament. The Sacred Species should be frequently renewed, in accordance with the rubrics, and their secure custody diligently provided for in accordance with the norms laid down in the instruction of the Sacred Congregation of the Sacraments in the official commentary "Acta Apostolicae Sedis" on June 10, 1938. (S. C. de Sacr., die 9 Aprilis 1941, Prot. num. 1120/41.)

THE SACRAMENT OF PENANCE

13. To hear the sacramental confessions of all subjects of the Military Vicar, no matter where they may be, not excluding religious sisters (cf. p. 1, n. 2d). However, you cannot hear the confessions of any other of the faithful unless you have received the proper faculties from the Ordinary of the place in which you are actually hearing confessions. You are also obliged to observe the mandates of the local Ordinary in their regard. (Can. 873; 874, § 1).
14. To absolve, in the sacramental forum, enjoining, however, all things required by law:
    a. *from all non-reserved censures* (Can. 2253, 1°);
    b. *from censures reserved to us by common or particular law* (Can. 199, §1);
    c. *in occult cases* from punishments and censures "latae sententiae" laid down by the common law, which are simply reserved to the Holy See. (Can. 2237, § 2.)
15. To subdelegate, even with the faculties enumerated in No. 14, but only in particular instances, for the purpose of hearing the confessions of all subjects of the Military Vicar, any priest not serving the armed forces, who enjoys the faculties of his own diocese, or, if he is a religious, has the approval of his superiors to hear confessions. Can. 199, § 1; 874, § 1; cf. Com. pro C. J. C., Auth. Int. die 16 Octobris 1919, n. 3; A. A. S., XI, p. 477.)
16. To absolve, *in the external forum,* from excommunication, all apostates from the Christian Faith and each and every heretic and schismatic, especially new converts, after the abjuration, together with the profession of faith has been made juridically; that is, before yourself as our delegate for this purpose and at least two witnesses, and in ac-

cordance with the formula prescribed by the Sacred Congregation of the Holy Office on July 20, 1859. (Can. 2314, § 2; Roman Ritual, in the Appendix, Addenda, p. 54.) A person, thus absolved in the external forum, can then be absolved from sin without any special faculties by any confessor whatsoever in the forum of conscience. (Can. 2314, §2.)

Only the profession of faith and not the abjuration of the non-Catholic sect is required of new converts, both boys and girls, who are below the age of fourteen. (S. C. S. Officii 8 Martii 1882; Fontes C. J. C., IV, n. 1073, p. 390.) It is to be noted that not only boys, in accordance with the prescriptions of canons 88, § 2, and 2230, but even girls, at least in accordance with the all but unanimous opinion of authors, do not need absolution before the completion of their fourteenth year.

MATRIMONY

17. To assist, in virtue of the general delegation given by the undersigned, at the marriages of all subjects of the Military Ordinariate, placed under your own proper charge by the Military Vicar or his Delegate. (S. C. de Sacr., die 9 Aprilis 1941, Prot. num. 5446/41.) This faculty will be in force until six months after the signing of peace.

To be noted: (a) The local Ordinary and pastor, and also a priest delegated by either of these have the right, by reason of territorial jurisdiction, to assist at the marriages of subjects of the Military Ordinariate. (S. C. de Sacr., die 9 Aprilis 1941, Prot. num. 5446/41.)

(b) *You are not to assist at a marriage when neither the bride nor the groom is your personal subject as a military Chaplain, unless you have obtained delegation to assist at this particular marriage from the local Ordinary or pastor within the limits of whose territory the marriage is to be celebrated.* (Can. 1094; 1095, § 1, 2°; 1096, § 1.) *This delegation is required for validity and must not be confused with the permission of the pastor of the bride who does not belong to the parish where the marriage is to be celebrated. (The latter's permission only covers the liceity of the marriage.*—Can. 1097, § 1, 3°, and § 3.)

(c) As a rule the marriage in every case should be celebrated before the pastor of the bride unless a just cause should excuse. Marriages of Catholics of *mixed rite*, unless a particular law makes provision to the contrary, should be celebrated in the rite of the groom and before his pastor. (Can. 1097, § 2; cf. Litt. S. C. Consistorialis, ad Exc.mum ac Rev.mum Delegatum Apostolicum, die 1 Julii, 1940, Prot. num. 186/39.)

Exception—The Holy See has prescribed that in the United States of America and the Dominion of Canada marriages of mixed rite between two Catholics, *one of whom is a Greek-Ruthenian*, are to be celebrated in the *rite* of the bride and before her pastor. However, for a just cause, such marriages may be celebrated in the rite of the groom, in accordance with the decision and consent of the Military Vicar or the local Ordinary. (Pro Statibus Foederatis, Decr. S. C. Orientalis die 23 Novembris 1940; A. A. S., XXXIII, 27; pro Ditione Canadae, Decr. S. C. Orientalis die 24 Maii 1930; A. A. S., XXI, 346, Art. 45; cf. Decr. S. C. Orientalis die 24 Novembris, 1940; A. A. S., XXXIII, p. 27.)

(d) You are not to assist at marriages unless, after a previous careful investigation has been made, especially by consulting the pastor of the bride, you are certain of the free state of the contracting parties. (Can. 1097, § 1, 1°.)

(e) The civil laws in regard to your qualifying to assist at marriages, the presentation by the parties of a marriage license, and the registration of the marriage contract with the civil bureau must always be observed. In regard to marriages which are celebrated outside the territory of the United States of America you should consult the local Diocesan Chancery, if that is possible, lest these marriage be contracted in contravention of the laws of that district.

(f) When a marriage has been celebrated you shall send a notification of the marriage to the pastor of the church of baptism of each Catholic party, so that the marriage may be noted in the baptismal register. (Can. 470, § 2; 1103, § 2.)

(g) You are not to assist at the marriages of those, who have been previously married or who have merely at-

tempted marriage through a civil contract, although the former marriage was invalid or has been dissolved for any cause, unless the death of the former spouse has been legitimately and definitely established, or the dissolution of the former marriage is evident from both a civil decree of divorce or annulment and an ecclesiastical declaration of freedom. (Can. 1069, § 2.)

18. To subdelegate a determinate priest to assist at a specified marriage of those subjects of the Military Vicar who have been placed under your personal charge, excluding entirely, however, the power of again subdelegating. (Can. 199, § 3; Com. pro C. J. C. Auth Int. die 28 Decembris 1927, IV, 1, 2; A. A. S., XX, p. 61, 62.)
19. To dispense the subjects of the Military Vicar, no matter where they may be, in accordance with the norms of canons 1043 and 1045, §§ 1 and 2, with the same power which is granted to local Ordinaries, but only for those cases in which it is impossible to approach us or the local Ordinary. You must send notice of the granting of such a dispensation immediately to the Military Chancery with all the pertinent information required in the usual applications (mentioning the type of dispensation, the date upon which it was granted and the canonical reasons). In regard to dispensations from the impediment of Mixed Religion or Disparity of Worship, the signed promise of both parties, properly witnessed, shall also be forwarded, unless, because of the circumstances, it was necessary to accept verbal promises. (In such cases it is advisable to have verbal promises made in the presence of the priest and another witness, who are to sign a statement to that effect). You should also note on the record of marriage, which you shall forward to the Military Chancery, the fact that you, yourself, granted this dispensation, in virtue of faculty No. 19 of the Military Chaplains' faculties. (Can. 1046.)
20. To dispense from one publication of the banns of marriage. (Can. 1028.)
21. To impart the solemn nuptial blessing, in accordance with the liturgical laws, during Advent and Lent, when the nuptial blessing is not permitted, provided it is necessary for a just cause to celebrate a marriage during the closed

period. The contracting parties should be admonished to abstain from too much pomp in the celebration of their wedding. (Can. 462, 4°; 1108, §§ 2, 3.)

22. To bless marriages outside of Mass or to recite prayers over the married parties, in accordance with the prescribed formulas. (Rit. Rom.) (Fac. Quin. S. C. Rit., num. 5.)

23. To assist, vested in surplice, at mixed marriages in military chapels, not, however, in diocesan churches or oratories, whether public or semi-public, except by consent of the local Ordinary. In such cases the nuptial Mass and any other private Mass and nuptial benediction are prohibited. The formula for the manifestation of consent, which is prescribed by the Roman Ritual for mixed marriages, is to be used. The Blessed Sacrament shall be removed and reserved in a respectable and suitable place with a light constantly burning before It. (Can. 1102, §§ 1, 2.)

THE HOLY OILS

24. To keep the holy oils in your quarters and to obtain the new holy oils each your from the local Ordinary of the diocese in which you are located. Old oils shall not be used except in case of urgent necessity. (Can. 734, § 1; 735; 946.)

FAST AND ABSTINENCE

25. You and your subjects are dispensed by the Holy See from the law of fast and abstinence on all days of the year except the Vigil of Christmas, Ash Wednesday, Good Friday and Holy Saturday until noon. (S. C. Conc., die 11 Martii 1941, Prot. num. 1176/41.)

BLESSINGS

26. To bless all sacred furnishings which, according to liturgical laws, must be blessed before they are used for the purpose proper to them, provided anointing with the holy oils is not required. (Can. 1304, 3°, 4°; Rituale Romanum, tit. VIII, cap. 20, p. 358.)

27. To bless solemnly sacred images which have been or are

to be exposed for public veneration, provided they conform to the approved usage of the Church. (Can. 1279, §§ 1, 2, 3, 4.)

To be noted: Sacred relics of the saints and the beatified are not to be exposed for public veneration unless our permission or that of the local Ordinary has been obtained, to whom is reserved the right to pass upon their authenticity. (Can. 1283; 1284; 1285.)

28. To bless and invest with the five scapulars, under one formula without recourse to the competent Ordinaries or religious congregations, and in the case of large gatherings at the time of spiritual exercises or missions, without the obligation of enrollment. (Fac. Quin. S. C. Rit. num. 6, 7; Rituale Romanum, in Appendice num. 14, p. 745.)

29. To give to the sick the Apostolic blessing with a plenary indulgence at the moment of death, using the formula of the Roman Ritual. (Can. 468, §2.)

DIVINE OFFICE

30. To anticipate, for a reasonable cause, the private recitation of Matins together with Lauds from one o'clock in the afternoon. (Fac. Quin. S. C. Conc. num. 4.)

THE CHAPLAIN'S GARB

31. To appear in public without the cassock or religious habit, but in such cases with the obligation of always wearing either the roman collar and dark clothes, which are in keeping with ecclesiastical dignity and which, according to the prevalent custom, indicate the clerical state, or the uniform prescribed for military Chaplains, but the latter only at those times when it is required by military regulations. (Can. 136, § 1.)

To be noted: We desire, however, and we order that you always wear the cassock or religious habit in church and even in your quarters in so far as you are able.

Part II

Index of Faculties Granted for the Time of War

IN VIRTUE OF THE POWER DELEGATED TO US BY THE HOLY SEE THROUGH THE LETTERS OF THE SACRED CONSISTORIAL CONGREGATION OF APRIL 9, 1941 (PROT. NUM. 186/39)

WE GRANT TO YOU THE FOLLOWING FACULTIES

given by His Holiness, Pope Pius XII,[1] *to Military Vicars or Major Chaplains, no matter by what name they may be called, of all nations and countries in which the state of war or a call of soldiers to arms exists, or may in the future exist, to be habitually subdelegated to the military Chaplains, and if they wish, to other priests, both secular and religious, who are subject to them by reason of military service, provided they are suitable and worthy, to be used in favor of the priests and clerics themselves, and of the other faithful who accompany the Armed Forces of the land, sea and air.*

These Faculties will be in Force Only During the Present War:

1. To celebrate Mass twice on Sundays and Holy Days of Obligation; and, in case of necessity, namely, for the purpose of consecrating the Holy Eucharist for the common good, also on week days, observing the rubrics and fast.
2. To celebrate Mass in a respectable and decent place, even in the open and on board ship, for a just cause and avoiding all danger of irreverence; taking precautions, however, when Mass is said in the open, to prevent the particles of the Most Holy Eucharist from being blown away by the wind, using for this purpose a tent with flaps descending on three sides of the altar.
3. To enjoy the personal indult of a privileged altar, whenever you offer the Sacrifice of the Mass for the souls of those who have died in the war.
4. To say:
   (a) The following Masses with the *Gloria* and *Credo*, adding the oration *Tempore Belli*:
      (1) On Sundays and Feast Days of Our Lord, the *Mass of the Most Holy Trinity;*

[1] S. C. Consist., die 8 Decembris 1939; A. A. S. XXXI, p. 710.

(2) During the octave of Easter, the *Mass of Easter Sunday;*

(3) On all other doubles of the first or second class the *Mass of the Blessed Virgin,* as specified for the various times of the year.

(b) Choice of the following Masses on all other days (omitting the *Gloria* and *Credo*):

(1) The aforementioned *Mass of the Blessed Virgin* with the commemoration *Tempore Belli;* or

(2) The Mass *Tempore Belli* with the commemoration *de Sancta Maria;* or

(3) The *Mass of Requiem.*

In the event that you prefer to celebrate the Mass of the current Feast or Ferial Day and vestments of the color proper to the rite of the Mass are not available, it is permissible to use white vestments.

5. To bless vestments and vessels which are necessary for the Sacrifice of the Mass, provided anointing with the holy oils is not required.
6. To use the shorter form whenever the consecration of a portable altar is to be renewed.
7. To celebrate Mass without a server if one cannot be had.
8. To omit the " Passion " on days when it should be read, reciting in place of the gospel only the last part of the " Passion " and on Palm Sunday the gospel of the blessing of the palms.
9. To employ the shorter form for the blessing of the palms, namely, to say the orations " Petimus," " Deus qui dispersa," " Deus qui olivae ramum " (here the palms are blessed and distributed) and at the end, the oration " Omnipotens."
10. To celebrate Mass on Holy Thursday.
11. To perform the sacred rites on Good Friday provided you begin with the unveiling of the Cross and, having brought the Sacred Species to the altar, to continue the Mass, omitting the incensations.
12. To reserve the Blessed Sacrament in chapels destined for the Armed Forces, even on ships, but, however, in a suitable and decent place, under the special care and supervision of the military Chaplain, provided that the altar on

which the tabernacle is placed shall be suitably arranged and sufficiently equipped with sacred furnishings; that the Sacrifice of the Mass be celebrated there at least once a week; that the key of the tabernacle be carefully guarded; that a lamp constantly burn before the Blessed Sacrament; and that the Sacred Hosts be frequently renewed, according to the rubrics.

13. To hear the sacramental confessions of:

(a) all the faithful who are serving with, or whose services are dedicated in any way to, the Armed Forces;

(b) prisoners, if you, yourself, should happen to be a prisoner;

(c) all the faithful, who come to you, but only in those places where war is being waged; and

to absolve them from all sins and censures, no matter how they may be reserved, imposing those things prescribed by law, with the obligation on the part of the penitent, however, of having recourse, within six months after the conclusion of war, to the Sacred Penitentiary for its mandates, under penalty of again incurring the censure, if it is a question of those censures most especially reserved to the Holy See, or that censure mentioned in the decree of the Sacred Penitentiary " Lex sacri caelibatus " of April 18, 1936. These provisions shall apply also for absolutions to be given in accordance with No. 14, which follows:

14. When fighting is imminent or has actually begun:
Let all priests remember that:

(a) even though they, themselves, have not been approved to hear confessions, they have the faculty to absolve all men of the armed forces, inasmuch as they are in danger of death, immediately before the fighting, or while actually engaged therein, giving particular absolution from all sins and censures and imposing those things prescribed by law.

(b) these same priests may absolve from all sins and censures, no matter how reserved or notorious they may be, by a general formula or common absolution, without previous oral confession, but after an act of sorrow duly made, when either because of the number

of the soldiers or the shortness of time their confessions cannot be heard individually, and may admit them, after such absolution, to the reception of the Holy Communion by way of Viaticum. Let them not fail to inform these penitents that the absolution thus received will be of no benefit unless they are properly disposed and that they have the obligation of making a complete confession when possible.

(c) finally, priests may give the Apostolic blessing with a plenary indulgence, using this formula: "*Ego, facultate mihi ab Apostolica Sede tributa, Indulgentiam plenariam et remissionem omnium peccatorum vobis concedo in nomine Patris et Filii et Spiritus Sancti. Amen.*"

Since, indeed, during the time of war even those cities, known as "open cities," are exposed to air attacks, lest the faithful be deprived of the spiritual help and comfort of religion, priests may, when danger of death is present during the aforementioned attacks, absolve the faithful from all sins and censures whatsoever, although reserved and notorious, even by a general formula of absolution in the same manner as mentioned in No. 14 (b); and give them the Apostolic blessing with a plenary indulgence, as mentioned above.

15. To use the short form prescribed for infants in baptizing adults.
16. To permit the sick to receive Holy Communion daily, even though they have taken some medicine or something by way of drink.
17. To shorten the Divine Office or to commute it into other pious prayers, to be prescribed according to the circumstances, whenever, because of some legitimate impediment, the entire Office cannot be recited.[2]
18. To dispense from the law of fast and abstinence.
19. To permit the fulfillment of the Easter duty at any time during the entire year.
20. To bless with a single sign of the Cross *gratis quocumque titulo*:

[2] The Military Ordinariate prescribes 5 decades of the Rosary, if said in common, or 15 decades, if said privately.

(a) *Religious articles,* attaching to them the *Apostolic Indulgences;*

(b) *Rosaries* of the Blessed Virgin, attaching to them the *Brigittine* and *Crosier* Indulgences;

(c) *Crucifixes,* attaching to them the *Way of the Cross* Indulgences (so that the stations may be made by those legitimately excused from the usual visits), as well as the plenary Indulgence to be gained by the faithful at the hour of death.

21. To attach to *medals* prescribed for this purpose the *individual blessings of the scapulars* so that those who wear them may gain the graces and indulgences of the scapulars without having been previously enrolled in the cloth scapulars.

ADDITION TO THE MILITARY CHAPLAIN'S FACULTIES

In virtue of the power delegated to us by the Holy See, we hereby grant to all military chaplains and other priests who have the spiritual care of the men of the Armed Forces, the following faculty which will be in force until the end of the present war:

To celebrate Mass during the hours after mid-day, provided the Mass is not begun later than half past seven, and the men of the Armed Forces are unable to attend the Holy Sacrifice of the Mass in the morning.

In virtue of the same delegated power, we dispense from the observance of the Eucharistic, fast, during the hours mentioned above, both the priests who will celebrate the Holy Sacrifice of the Mass and the men of the Armed Forces who will receive Holy Communion, under the following conditions:

1. That they abstain from solid food for at least four hours previous to the celebration of Mass or the reception of Holy Communion.
2. That they abstain from liquids for at least one hour previous to the celebration of Mass or the reception of Holy Communion.
3. That the liquids taken after midnight up until one hour before the celebration of Mass or the reception of Holy Communion be non-alcoholic.

4. That all danger of profanation, sacrilege or irreverence be removed.
5. That the usual dispositions of body and soul required for the celebration of Mass and the reception of Holy Communion be observed.

This dispensation from the Eucharistic fast will be in force until the end of the present war. (S. C. de Sacr. die 27, Aprilis 1942, Prot. num. 1726/42.)

APPENDIX

RULES TO BE OBSERVED BY MILITARY CHAPLAINS

1. *Name of the Ordinary*—In the sacred canon of the Masses celebrated in military camps, forts, stations, hospitals and on warships, the name of the military Vicar and Archbishop should be inserted: " ET ANTISTITE NOSTRO FRANCISCO."
2. *Suffragia*—We have dedicated the military Ordinariate to the Blessed Virgin Mary, under the title of the Immaculate Conception, the Patroness of the United States of America. According to the rubrics, her name is not to be added to the Suffrages.
3. *Oratio Imperata*—the oration *tempore belli* is to be said as an oration " Pro re gravi," in accordance with the rubrics.
4. *Registration of the Administration of the Sacraments in the Archives of the Military Ordinariate*—The military Chaplain is to send to the military Chancery, as soon as possible after the ceremony, personally signed records of baptisms and marriages, which he has performed together with a notation in regard to all dispensations granted in each case. Such registration is required even though the ceremonies were performed outside of military reservations. A copy of the record shall be kept by the military Chaplain until he is informed by the Chancery that the original has been received. (Can. 470, § 1; 1103, § 1.)
5. *Inventory of Sacred Furnishings*—Military Chaplains of camps, forts, stations and hospitals shall make an accurate and detailed inventory of all church furnishings, with a description and a monetary evaluation of the same. One copy of this inventory is to be kept by the Chaplain, to be

given to his successor, and the other is to be sent to the military Chancery. (Can. 1296, § 2; 1522, 2°, 3°.)

6. *Monthly Reports*—At the end of each month the Chaplain shall send both to the military Chancery and to his own proper Vicar Delegate, in accordance with the prescribed form, a report concerning the spiritual status of his own subjects during the previous month.
8. *The local Ordinary of the Military Post*—Military Chaplains shall present themselves, as soon as possible, to the local Ordinary, under whose supervision they shall be during the period of their military service within his territory. They are obliged to show reverence and obedience to the local Ordinary.
9. *Termination of Active Military Service*—At the termination of his active service the military Chaplain is to return to his own proper diocese or religious community.
10. *Transfers of Chaplains*—The military Chaplain shall immediately notify the military Chancery whenever he is transferred.
11. *Retreats*—All military Chaplains must make an annual retreat for at least four full days in some religious house. No one shall be excused from this retreat except with the express permission of the Military Vicar, which will be granted for a just cause and in a particular case. When the military Chaplain has made his retreat he shall immediately notify the Military Chancery. (Can. 126; 595, § 1, 1°.)
12. *The Mass "Pro Populo"*—Military Chaplains are not obliged to say the Mass *Pro Populo.* Nevertheless, we exhort them, in the name of the Lord, to apply Mass occasionally for their own subjects out of charity. (Resp. S. C. de Sacr. ad Exc.mum ac Rev.mum Delegatum Apostolicum; cf. Litt. Exc.mi ac Rev.mi Delegati Apostolici ad Exc.mum ac Rev.mum Vicarium Castrensem, die 31 Maii 1941, Prot. num. 59/40.)

[The Official Latin text of the *Facultates Castrenses* will appear in the August issue.]

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

THE TEN COMMANDMENTS.

In the Ten Commandments we have an expression of the divine will on the principal, primary obligations of man. The obligations are of a social nature: man is considered as a social being rather than in his individual and personal nature. Since we have such an authoritative code, divine in its origin, and since that code concerns us all so intimately from a social aspect, perhaps a few reflections thereon would not be amiss.

Origin: When God gave the Ten Commandments to Moses on Mount Sinai, the event was surrounded with the greatest solemnity and it was amidst fire and flame that God set forth His will, so that thereafter nobody could gainsay the promptings of conscience on these certain points. Written on tables of stone, the Commandments were meticulously preserved and venerated by God's chosen people. The historical background of this event may be read in the Old Testament.[1]

In the Old Testament the different precepts are not numbered as in our catchisms. The Commandments are there in consecutive verses and are set forth in much the same order and fashion as the other details of the Bible. There are two different arrangements of the Commandments: one to be found in Exodus, and the other in Deuteronomy.[2] Because of this original difference in order, authors have been tempted to divide the set of Commandments with more or less freedom as to the number pertaining to God, and the number pertaining to our neighbor.

[1] Exod. 20: 1-17; 24: 12; 31: 18; 32: 15; Deut. 4: 13; 5: 22; 9: 8.

[2] Exod. 20: 2 sq.; Deut. 5: 6-21. Cf. Michaud: "Sous quelle forme le Decalogue fut-il promulgue?" in the *Revue Apologétique*, June, 1937, 665-674.

Some assign four as relating to God, and six as referring to our neighbor. Others, combining the precept of the worship of God with the prohibition of setting up false idols, reduce to three the number of precepts pertaining to God, and have seven precepts pertaining to our neighbor: the number seven is attained by dividing wilful desires into two categories, namely, evil desires for our neighbor's wife, and evil desires for our neighbor's goods (the first opinion keeps all desires in one precept)[3] The Church has never defined anything about the order or the arrangement of the Ten Commandments, but in practice and with a certain official approbation the arrangement made by St. Augustine, (namely, three commandments relating to God, seven to our neighbor) has prevailed.[4] This arrangement is in the Catechism of the Council of Trent [5] and was adopted by St. Thomas and St. Bonaventure [6] and has been approved by the best in ecclesiastical tradition.[7] However, here and there, even today one finds a catechism with the Ten Commandments otherwise arranged and worded. Whatever misgivings one might conceive as to the order of the Precepts of God, let it be most assuredly asserted that there can be no doubt as to the fact of the revelation made to Moses.

Nature: Theologians have always been interested in the nature of the Ten Commandments and the reason for their promulgation. It has always been thought that the Precepts are but the written copy of what is and has always been inscribed in the heart of man. St. Irenaeus and Tertullian were of this opinion.[8] St. Augustine believed that the Commandments were written in the heart of man, but man had neglected to read them.[9] Gregory the Great held that the Precepts were of the

[3] *Verbum Domini*, Romae, Oct. 1937, pp. 317-320; Nov. 1937, pp. 329-334.

[4] *Verbum Domini*, Oct. 1937, 319.

[5] Donavan: *Catechism of the Council of Trent*, N. Y., 1829, 248.

[6] St. Thomas I, II, q. 100, art. 4. St. Bonaventure: *Sent. III*, dist. 37: *Opera Omnia*, Parisiis, 1868, vol. V, 231.

[7] Suarez: *Opera Omnia*, Parisiis, 1860, VI, 445. *Dictionnaire de Théologie*, vol. IV, col. 165 sq.

[8] St. Iraneus: Migne: *P. L.*, vol. VII, col. 1006. Tertullianus: Migne: *P. L.*, vol. II, col. 600.

[9] St. Augustine: Migne: *P. L.*, vol. 36, col. 673.

Natural Law.[10] The consensus of opinion holds that the Commandments were, or rather are, but the publication of the Natural Law. Why then did God see fit to promulgate them? Were they not clearly set forth by the Creator from the beginning? St. Thomas asserts that God was forced to promulgate them in a positive fashion because of the hardness of heart and the stubbornness of man: man steeped in ignorance and malice was blinded to the promptings of his own heart. Then, too, the Angelic Doctor said that the promulgation could have been prompted by the difficulty that men might experience in determining by themselves certain principles, for example, the making of false images.[11] St. Bonaventure saw in the promulgation of the Ten Commandments a remedy to a situation caused by the malice, sins, and moral blindness of man.[12] We may deduce then that the Ten Commandments are no added burden to man. Man's nature, right reason would have prompted man to observe these laws even without the added command of a positive code.

The Old and the New Law. In the preceding paragraph we have hinted at the answer to be given to another difficulty connected with the Ten Commandments. The Precepts of God were revealed as part of the Old Law which ceased with its accomplishment in the coming of Christ. Have we still, are we still bound by the precepts of the Old Law as part of the Old Law? Did not the entire Old Law cease? St. Thomas solved that difficulty by admitting that the Old Law ceased in its entirety but insisted that the Commandments bind today inasmuch as they are the expression of the Natural Law.[13] Others, amongst whom we find Bellarmine, Vasquez, St. Bernard, St. Augustine, taught that the Ten Commandments are an exception. Given by God, the Author of nature, they were not given to one people but to all peoples and, as a result, that part of the Old Law did not cease but still is in vigor.[14] Suarez

[10] Gregorius Magnus: Migne: *P. L.*, vol. 76, col. 979.

[11] St. Thomas, I, II, q. 100 ad I.

[12] St. Bonaventure: *Sent. III*, dist. 37: *Opera Omnia*, vol. V, ad verba, p. 164.

[13] St. Thomas: I, II, q. 98, art. 5.

[14] *Dictionnaire de Theologie*, vol. IV, col. 169.

however seems to be nearer a solution when he holds that Christ promulgated the Ten Commandments once again in the New Law. Christ took the matter embodied in the Precepts and confirmed and promulgated it as part of the New Dispensation. "That part (the Ten Commandments) of the Law does not continue as part of the Mosaic Law but as part of the New Law and part of the Natural Law, it will continue and continues forever." [15]

Christ did confirm the Ten Commandments in the New Law. This is readily seen by reading Matthew XIX, 16-20. "And behold one came and said to Him: Good Master, what good shall I do that I may have life everlasting? Who said to him . . . but if thou wilt enter into life, keep the commandments. He said to him: Which? And Jesus said: Thou shalt do no murder, thou shalt not commit adultery, thou shalt not steal, thou shalt not bear false witness. Honor thy father and thy mother and thou shalt love thy neighbor as thyself." Again in Matthew V, 17-20: "Do not think that I am come to destroy the Law or the prophets. I am not come to destroy but to fulfill. For amen I say unto you, till heaven and earth pass, one jot, or one tittle shall not pass of the law till all be fulfilled. He therefore that shall break one of these least commandments and shall so teach men shall be called the least in the kingdom of heaven. But he that shall do and teach, he shall be called great in the kingdom of heaven. For I tell you that unless your justice abound more than that of the Scribes and the Pharisees you shall not enter into the kingdom of heaven." The Council of Trent condemns anyone who would say that the Commandments do not oblige all Christians.[16]

We are certain that the Ten Commandments are to be observed by all Christians. Christ included them all in His message. The precepts of God in the New Law do not differ greatly in word from those of the Old Law, but the spirit is entirely changed. Christ in the text of Matthew, fifth chapter, showed that He wished the interpretation enlarged upon. The Chris-

[15] Suarez: vol. VI, p. 485. *Catechism of the Council of Trent*, p. 238.

[16] Sess. VI, c. 19.

tian law has greatly amplified the obligation and the scope of the precepts. In the New Law we find that not only are false oaths condemned but also superfluous, too frequent oaths; hatred for one's neighbor is condemned but that which is imposed is positive, love of neighbor. Hatred for one's neighbor is compared to the sin of homicide. Not only are evil acts toward our neighbor forbidden but even words of evil intent and content are proscribed. All these new additions are enlarged and give greater vigor to the pithy sentences of the Decalogue.[17] St. Augustine, the outstanding Doctor on the doctrine of the Ten Commandments, wrote at length concerning the perfection of the precepts in the New Law. In his opinion the Decalogue should have always been interpreted in the broad, ample sense but the Jews in their different schools had restricted the meaning. The fifth commandment by itself forbade not only homicide but all anger and wrath. The sixth included adultery and every evil desire thereof, and so on for the other commandments. Such a mode of interpretation increases the difficulty of keeping the Law but the abundancy of grace brought to us through Christ, will render a difficult task easy.[18] Other references could be given and all would insist upon the greater scope and perfection of the precepts in the New Testament.

The Commandments: a Code of Christian Life. If we bear in mind that the Ten Commandments are thus to be interpreted, we can readily see the possibility of accepting them as a complete code of Christian life. St. Thomas presents an answer to the query as to whether the Commandments are in themselves a complete guide in our spiritual life?

To the Ten Commandments there is a Foreword, as it were a Praeambula. In this category would be found such principles of the Natural Law as the principle that good must be done and evil avoided; fundamental obligations toward God and our neighbor which are an application of the above mentioned first

[17] Suarez: *Opera Omnia*, vol. VI, 591-597: ad verba, 597. *Dictionnaire de Theologie*, vol. IV, col. 169.

[18] Migne: *P. L.*, vol. XLII, col. 359; XLIV, col. 215; Catech. of C. Trent, 239.

principle; faith, hope and charity should also be understood.[19] Then would come the Decalogue, which would represent the most immediate and direct conclusions from the first principles.

Remote conclusions from the principles enunciated in the Decalogue must ultimately be accounted for and attached to the Decalogue. Says St. Thomas: " the precepts of the decalogue differ from the other precepts of the Law, in the fact that God Himself is said to have given the precepts of the decalogue; whereas He gave the other precepts to the people through Moses. Wherefore the decalogue includes those precepts, the knowledge of which man had immediately from God. Such are those which, with but slight reflection, can be gathered at once from the first general principles: and those also which become known to man immediately through divinely infused faith. Consequently two kinds of precepts are not reckoned among the precepts of the decalogue: viz., first general principles, for they need no further promulgation after being once imprinted on the natural reason to which they are self-evident; as for instance, that one should do evil to no man, and other similar principles:— and again those which the careful reflection of wise men shows to be in accord with reason; since the people receive these principles from God, through being taught by wise men. Nevertheless both kinds of precepts are contained in the precepts of the decalogue, yet in different ways. For the first general principles are contained in them as principles in their proximate conclusions; while those which are known through wise men are contained, conversely, as conclusions in their principles." [20]

Again St. Thomas clears up the point: " But the moral precepts derive their efficacy from the very dictate of natural reason, even if they were never included in the Law. Now of these there are three grades: for some are most certain, and so evident as to need no promulgation; such as the commandments of the love of God and our neighbor, and others as stated above, which are, as it were, the ends of the commandments; wherefore no

[19] St. Thomas: I, II, q. 100, art. XI, " the precept about faith is presupposed to the precepts of the decalogue, as is also the precept of charity ".

[20] *The Summa Theologica of St. Thomas*, ed. of the English Dominican Fathers, London.

man can have an erroneous judgment about them. Some precepts are more detailed, the reason of which even an uneducated man can easily grasp; and yet they need to be promulgated because human judgment in a few instances happens to be led astray concerning them: these are the precepts of the decalogue. Again, there are some precepts the reason of which is not so evident to everyone, but only to the wise; these are moral precepts added to the decalogue, and given to the people by God through Moses and Aaron. But since the things that are evident are the principles whereby we know those that are not evident, these other moral precepts added to the decalogue are reducible to the precepts of the decalogue as so many corollaries . . ." [21] St. Thomas then goes on to say that God chose one very evident principle and embodied it in the precept of the decalogue, but left the corollaries of this principle, corollaries not so easily apprehended by the ordinary man, to be elucidated by the wise. Thus to the eighth commandment forbidding false testimony is added the prohibition of false judgment (Exod. XXIII, 2): lying, verse 7: detraction, Levit. XIX, 6 etc.[22] Thus interpreting and knowing the Decalogue, we may say that it is a Code, a summary of our moral obligations.[23]

The Virtues and the Decalogue. This characteristic of the Commandments, namely, setting forth only the principles, the general principles easily grasped and easily disregarded by man, makes the Commandments the solid defender of the social virtue, Justice. The Commandments protect the common good of society as their primary end. We might preface the treatise of the commandments by the apt inscription " Cuique Suum." This fact accounts for the strict sphere of each precept at least *quoad verba.* " Now a precept implies the notion of duty ".[24] The Latin word is much more to the point: " Praeceptum habet rationem debiti." The Precept conveys the notion of what is

[21] *The Summa of St. Thomas*, o. c., p. 143 (vol. VI).

[22] Idem.: p. 144.

[23] *Dict. de theolog*: vol. IV, col. 170; *Cat. of C. Trent*, p. 237, St. Bonaventure: Sent. IV, dist. XVI, part. II.

[24] *The Summa*: o. c., p. 125.

strictly due. St. Thomas argues that it had to be thus since the Decalogue was given directly by God to the people as a guide in their actions, and to fulfill its purpose the Decalogue had to contain precepts which could be readily understood by all. Man understands most easily what is owed of necessity to another man and to God, strange to say, even more easily than his obligations to himself.[25] In virtue of this stamp of Justice, St. Thomas explains the killing of malefactors by the State. " The slaying of a man is forbidden in the decalogue in so far as it bears the character of something undue: for in this sense the precept contains the very essence of justice. Human law cannot make it lawful for a man to be slain unduly. But it is not undue for evildoers or foes of the common weal to be slain: hence this is not contrary to the precept of the decalogue; and such a killing is no murder as forbidden by that precept, as Augustine observes—In like manner when a man's property is taken away from him, if it be due that he should lose it, this is not theft or robbery as forbidden by the decalogue." [26]

Even though the Ten Commandments are primarily concerned with the virtue of Justice, all other virtues find place. The purpose of all precepts is to direct man in his acts to God. How can man be directed to God unless his different faculties are orientated to Him? Man's intellect is guided by the intellectual virtues; man's passions and will are moderated and directed by the moral virtues. Thus all virtues play a part in aiding man to attain his ultimate end, and are necessary in a more or less absolute degree. All are desirable and make the task much easier, while some are obligatory and of precept. Justice however rules the latter class and is the more readily known. St. Thomas draws a comparison between the laws given for the civil community and the laws given by God for the Community of the Divine Law. Both are and have to be ordained for the direction of the exterior acts of man and consequently, for the insistence on the virtue of Justice. " But the community for which the Divine Law is ordained is that of men in relation to

[25] *The Summa*: I, II, q. 100, art. 5 ad 2. English Ed., pp. 125-126.

[26] The same: I, II, q. 100, art. 8; p. 135.

God, either in this life or in the life to come. And therefore the Divine Law proposes precepts about all those matters whereby men are well ordered in their relations to God. Now man is united to God by his reason or mind, in which is God's image. Wherefore the Divine Law proposes precepts about all those matters whereby human reason is well ordered. But this is effected by the acts of all virtues since the intellectual virtues set in good order the acts of reason in themselves: while the moral virtues set in good order the acts of reason in reference to the interior passions and exterior actions. It is therefore evident that the Divine Law fittingly proposes precepts about the acts of all the virtues: yet so that certain matters, without which the order of virtue, which is the order of reason, cannot even exist, come under an obligation of precept; while other matters which pertain to the well-being of perfect virtue, come under an admonition of counsel." [27] All the virtues are contained in the precepts although not as explicitly as might be expected. The reason is evident, " the notion of duty is not so patent in the other virtues as it is in justice. Hence the precepts about the acts of the other virtues are not so well known to the people as are the precepts about acts of justice. Wherefore the acts of justice especially come under the precepts of the decalogue, which are the primary elements of the Law." [28]

I believe that the characteristic of the Decalogue has been well brought out in the different texts of St. Thomas. It has always been and still is for many of us an interesting probjem just why the Decalogue points out such evident sins whilst the more common ones perhaps have to be added thereto by the theologians. God put before us our fundamental duties in Christian society. If we rendered to each one his due, including Almighty God, our private and public ills would be greatly diminished. We would be nearer to God. Christ Jesus knew that and proposed a new goal: "And one of them, a doctor of the law, asked Him, tempting Him, Master which is the great commandment in the law? Jesus said to him: Thou shalt love the Lord, thy God with

[27] *The Summa*: o. c., I, II, q. 100, art. 2, p. 117.

[28] *The Summa*: p. 119, I, II, q. 100, art. 3, ad. 3.

thy whole heart and with thy whole soul and with thy whole mind. This is the greatest and the first commandment. And the second is like to this: Thou shalt love thy neighbor as thyself." (Matt. XXII, 35).

Charity calls us to render to others that which is not strictly due. Christ has assured the fulfillment of the Decalogue of Justice by His Gospel of Charity. Well might He have summarized the Decalogue in the two commandments of love: the Decalogue is but the immediate conclusions, the most necessary deductions from the double precept of the love of God and the love of our neighbor.[29]

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HOW MUST THE CONFESSOR DEAL WITH AN ONANIST?

Qu. Julia, a married woman with four children, confesses that she has cooperated in the practice of onanism. Her husband uses a condom, and she sometimes takes a douche immediately after intercourse. She pleads poverty and ill health, which the confessor believes to be the truth. Nevertheless, he arouses contrition and purpose of amendment and absolves her, hoping that the sacraments will strengthen her resolve, but at the same time fearing there is little likelihood of improvement . . . unde quaeritur:—

1. Is a wife ever permitted to cooperate with a husband who insists on using a condom because of numerous children and poverty? If he threatens to leave her?

2. What dispositions are required for the absolution of a woman in such a case? Are ordinary signs of contrition and purpose of amendment sufficient?

3. Since onanism involves two persons, what is to be thought of this advice:—Absolution should be deferred until husband and wife agree to stop the practice, for the promise of the wife, for example, will hardly be efficacious?

Resp. The subjects with which these questions deal have occasioned considerable discussion among theologians in recent years, and a detailed study of the many problems involved would require a very lengthy treatment. However, the following replies are presented in the hope that they will throw some light

[29] Idem: p. 119, I, II, q. 100, art. 3, ad I

on the main points at issue and that they will provide some help for confessors, so frequently called on to solve vexing problems connected with the sin of contraception.

1. In his memorable Encyclical, *Casti Connubii* (December 31, 1930), Pope Pius XI, speaking of onanism, says: "Holy Church knows well that not infrequently one of the parties is sinned against rather than sinning, when for a grave cause he or she reluctantly allows the perversion of the right order. In such a case, there is no sin, provided that, mindful of the law of charity, he or she does not neglect to seek to dissuade and to deter the partner from sin" (*Acta Apostolicae Sedis*, Vol. XXII, p. 561). In applying this principle to practice we must distinguish two modes of contraception: first, that which consists in the withdrawal of the husband before semination, with the consequent spilling of the semen (the natural mode, as it is called); second, that which is effected with the aid of an instrument (the artificial mode). There are many types of the latter mode, some employed by the man, others by the woman. We are concerned here with the most common artificial device, the condom, which encloses the male organ, preventing the semen from entering the vagina, while permitting the man complete sexual gratification.

In the passage just quoted from the Encyclical on marriage, the Pope does not indeed distinguish between the two modes when he asserts that one of the two parties may be guiltless when the act of contraception is performed. However, it would be entirely unjustifiable to conclude from this that no distinction is necessary, and that the same reasons that justify a wife in submitting to her husband when he employs the natural mode will suffice to allow her to submit when he uses a condom. The Pope was merely stating a general principle; there was no necessity for him to enlarge on particular points that can be found in all theological manuals or to emphasize a distinction that is acknowledged as vitally important, not only by theologians but also by the Sacred Penitentiary (cf. Iorio, *Theologia Moralis*, n. 1350—Denzinger, *Enchiridion*, n. 2239, nota).

A woman whose husband uses the natural mode of onanism has the obligation to manifest her displeasure at this grave abuse of marital rights and to urge him to desist from this manner of acting. However, if despite her protests he persists, she may

grant him sexual relations if there is a sufficient reason for doing so. In practice, because of the unpleasant consequences which will ordinarily result from a refusal, there is generally a justifying reason present whenever the husband makes a request (Damen, *Theologia Moralis,* II, n. 896, Q. 1). Indeed, for a grave reason—particularly to avoid the danger of incontinence—a wife may sometimes herself request conjugal relations, even though she foresees that the act will be interrupted before its consummation by her husband and the semen wasted (presuming always that her opposition to this abuse is manifested). Moreover, since the sexual union is perfectly lawful up to the moment of withdrawal, the wife may consent to the venereal gratification up to this point, even to the extent of complete satisfaction. Such is the unanimous teaching of theologians in recent times, and it has in its favor several decisions of the Holy See. (Damen, *loc. cit.*).

But the case is very different if the husband intends to use a condom. For this mode of contraception is intrinsically bad from the very beginning, being *by its nature* ordained to the spilling of the semen outside its *locus debitus.* Hence, under no conditions may a wife request relations when she foresees that her husband will employ this type of intercourse. Neither may she grant his request, apart from the extraordinary instances discussed below. Her manner of acting toward her husband in such circumstances must be similar to that of a virgin toward a man who is attempting to assault her. Such is the comparison used frequently by theologians, and approved by the Sacred Penitentiary in a response given on June 3, 1916. The question put to this tribunal was: " Whether, in order that all this matter (onanism) may be explained and taught more safely, the man who uses such instruments should be likened to an assailant, to whom the woman must oppose the same resistance as a virgin to one attacking her? " The answer was "Affirmative " (Cf. Iorio, III, 1350).

The question naturally arises: How must a virgin act toward an assailant? The answer is, that *per se* she is obliged to resist positively, and even by physical struggles if she cannot otherwise ward off the attack. However, according to an opinion which is at least solidly probable, *per accidens* a virgin when attacked is permitted to assume the attitude of non-resistance or passivity,

if positive resistance is liable to induce her assailant to kill her (St. Alphonsus, Lib. III, n. 368—Damen, I, 32, 567). In such a case she is justified in tolerating the sin of the attacker. It follows therefore, as a logical consequence of the comparison mentioned above, that a wife, seriously threatened with death by her husband in the event she refuses him condomistic intercourse, may abstain from physical resistance and may passively submit. However, one very important point must always be remembered—a point which emphasizes clearly the distinction between the two modes of contraception: The wife may not give voluntary consent to the venereal pleasure that might accrue to her from her husband's action. If there is grave danger that she will yield to this pleasure, not even the certain knowledge that she will be killed if she resists will justify non-resistance on her part. In this supposition, physical resistance to the advances of her husband to the full exent of her powers is obligatory. It is well to note in passing that Damen (speaking of the case of the virgin) believes that if a woman really abhors the intercourse and fortifies herself with prayer, she can easily render the danger of consent remote (Vol. I, n. 567).

Will any other reason, besides the danger of being slain, justify a wife in adopting the course of non-resistance? An affirmative reply is given by a considerable number of present-day moralists, who assert that sufficient justification is present if positive resistance is likely to bring upon the wife " a most grave evil " or " an evil that can be likened to death ". Such is the view upheld by Davis (*Pastoral and Moral Theology*, Vol. IV, p. 263), Wouters (*De Virtute Castitatis*, n. 111), Cappello (*De Sacramentis*, III, 817), Gougnard (*Tractatus de Matrimonio*, p. 299). It was expressed thus by the Fourth Provincial Council of Malines: " The wife who is urged against her will to cooperate with a husband addicted to onanism, cannot give cooperation, even material, if the husband uses a condom, because such an act in itself is perverted; through fear of a very grave evil, such as death or something similar (*alius mali aequiparandi*), she is permitted to abstain from resisting the assailant (*oppressori*)."

What can be regarded as an evil that can be likened to death? Theologians do not seem anxious to discuss this matter at any length. Cappello gives as one example a severe beating (*metus gravium vulnerum*). Vermeersch mentions as a cause which

cannot be regarded as sufficient the fact that a husband will commit adultery if he is repulsed by his wife (*Theol. Mor.*, IV, n. 69). What is to be said of the reason adduced in the case—grave fear that the husband will abandon his family? If this would mean dire poverty for the wife and children and the necessity of these latter being put in a public institution, there might be sufficient reason for the toleration of the sinful act; for a good mother would regard such a turn of events as an evil comparable with death. Perhaps another justifying cause would be present if the husband, refused by his wife, would take to drink, bringing disgrace on the family and scandalously disturbing the peace of the household. But it must ever be remembered that the cause must be *most grave*. The mere fact that the husband will speak harshly to his wife, or act morosely toward her, or cease manifesting affection for her would not constitute sufficient reasons for non-resistance, unless perhaps to them would be joined genuine indications that in consequence the wife is tending toward a disastrous nervous breakdown. But, however sympathetic the confessor may feel toward a woman in the difficult situation we are visualizing, he must never transgress the principles laid down by the Church and theologians. Nor can he afford to forget the solemn words of Pope Pius XI in reference to priests who neglect their duty of combatting the evil of birth control: " If any confessor or pastor of souls, which may God forbid, lead the faithful entrusted to him into these errors or should at least confirm them by approval or by guilty silence, let him be mindful of the fact that he must render a strict account to God, the Supreme Judge, for the betrayal of his sacred trust " (*Acta Apostolicae Sedis*, Vol. XXII, p. 560).

The following points are suggested as a probable solution of objections that are sometimes urged against the teachings of the Church and of theologians on the subject of onanism—particularly on the score that the distinction between the two types of onanism is uncalled for and that the rigorous attitude of the moralists toward a wife whose husband uses a condom is inconsistent with their other teachings concerning what is lawful in conjugal life.

When we say that condomistic intercourse is intrinsically wrong from the very beginning, we are using the expression *intrisically wrong* in a somewhat different sense from its use

when applied to certain other sins, such as blasphemy. In the latter case was mean that the action *by its very nature* is opposed to the moral law, so that under no circumstances can it become licit. In the case of condomistic intercourse we mean that this action *under normal conditions* will have as its effect something which is wrong by its very nature, the spilling of semen outside the *locus debitus*. In other words, condomistic intercourse is intrinsically wrong in the sense that it is naturally adapted to produce something absolutely sinful and usually will terminate in this way. Now, since the laws governing marriage are based on what normally takes place rather than on what is the exception (Cf. St. Thomas, *Suppl.*, Q. 67, a. 1, ad 4), we are justified in saying that condomistic intercourse is intrinsically wrong from the very beginning.

However, it is possible that something which is intrinsically wrong in this sense may become lawful in certain extraordinary circumstances. Let us suppose that a husband and wife can perform the act which is materially the same as the beginning of condomistic intercourse without any danger of the normal completion of this act on the part of either (semination and its corresponding action in the wife), and mutually agree to restrain themselves within these limits. Doubtless there would rarely be sufficient certainty that they could and would go so far and stop, yet some married couples could probably have such certainty. There might be a reason for the use of a condom on the part of the husband—for example, if he wished to protect his wife from being infected by some disease from which he is suffering. At any rate, granted the conditions, such an action would not be gravely unlawful. Its morality would be judged according to the rules laid down by theologians concerning *tactus mutuos inter conjuges non inducentes periculum proximum pollutionis.* In other words, the mutual agreement of the couple to restrain themselves from the completed act, joined to the moral certainty that the agreement can and will be fulfilled, render an action which *materially* is the same as the beginning of condomistic intercourse a *tactus licitus* rather than a *coitus illicitus.* However, apart from such an agreement, the action from the beginning must be regarded as *formally* a *coitus*—and a *coitus intrinsece malus* in the sense explained above.

From this can be seen the reason why the wife may not take any voluntary pleasure whatsoever, not even such as she may ordinarily take from a *tactus,* in condomistic intercourse, even on the occasions when she may be justified in abstaining from resistance. For, the reason justifying married persons in taking a limited measure of venereal pleasure from mutual touches is that such actions by their nature are a preparation, either remote or proximate, for lawful complete sexual relations. Now, condomistic intercourse by its nature is neither a lawful coition nor a preparation for it; hence, no pleasure at all can be taken in it. But, in the extraordinary case mentioned above, when the husband and wife render the action a mere *tactus licitus,* the limited pleasure allowed to such actions may be indulged in. It might be well to add that a wife, even when justified in submitting passively to condomistic intercourse, may not voluntarily indulge in limited pleasure on the score that perhaps her husband will not seminate, and thus the action will be rendered a mere *tactus.* For, apart from the aforesaid agreement, condomistic intercourse must be regarded as formally a *coitus illicitus inceptus,* and its morality must be judged accordingly, even though it turns out to be materially only a *tactus.*

On the other hand, the woman whose husband commits onanism in the natural way is taking part in an action which from the beginning is formally a *coitus licitus,* and therefore from the beginning she may take voluntary pleasure (even complete) in the action, up to the time of withdrawal. This is true even though she foresees that her husband is going to commit onanism, for the act by its nature is *coitus licitus inceptus,* and his bad will does not deprive it of its formal aspect. However, if there is a mutual agreement that they will not consummate the act (and sufficient assurance that he can and will withdraw without seminating and will not afterward seminate) she may take only imperfect pleasure, because the agreement has rendered an act which is materially the same as *coitus licitus inceptus,* only a *tactus licitus.*

It is stated in the case that Julia sometimes uses a douche immediately after intercourse. Such an act, by its nature, is calculated to eliminate or to lessen the possibility of conception; hence it is gravely sinful until at least one hour has passed (Vermeersch, op. cit., n. 71), and some regard even three hours as

the minimum (Damen, op. cit., 898). Of course, no matter how long a time has passed, the *intention* of frustrating conception would render this act sinful. (We are not discussing the case in which the spermatozoa would be destroyed *per accidens*, or indirectly—namely, when danger of infection from a diseased husband would justify a wife in applying an antiseptic for the purpose of protecting herself from this disease, though as another effect, merely permitted, the power of the semen to impregnate would be taken away). One might be inclined to wonder why Julia uses a douche as a contraceptive, since her husband's use of a condom would seem to exclude the possibility of any semen entering the vagina. However, her intention would make her guilty, because her purpose is evidently to exclude every possibility of pregnancy. In fact, such a possibility might be present, for even when a condom is used, some of the semen may accidentally get into the vagina. This method is by no means " 100% safe ".

2. If Julia is confessing the sin of onanism for the first time, she may be absolved on her profession of sorrow and of purpose of amendment, even though the confessor, familiar with the weakness of human nature, may fear that she will actually not fulfill her resolution. For it must be remembered that the *present* dispositions of the penitent constitute the requisite condition for absolution, not his future conduct; and the penitent's statement as to the presence of the dispositions should be believed unless there is some positive reason to doubt his sincerity.

But if Julia has previously confessed the same sin—perhaps repeatedly—and yet, after receiving absolution has continued to commit it without any manifestation of improvement, she is a recidivist, and cannot be absolved until she has proved that her profession of sorrow and of the purpose of amendment is sufficiently reliable to give the confessor the necessary moral certainty that the sacrament can be given to her validly. Her return to sin in the past without any indication of an effort to improve casts doubt on the value of her word as a sign that she has contrition. Hence, she must manifest what are sometimes called extraordinary signs of contrition—which, by the way, are not the same as signs of extraordinary contrition. They are simply means of assuring the confessor, who has reason to doubt the ordinary sign (the mere assertion), that he can be morally cer-

tain that contrition is really present. There are many such extraordinary signs—for example, a spontaneous confession occasioned by attendance at a sermon on the malice of sin, inquiry about means of avoiding sin in future, etc. (Damen, op. cit., n. 484). If the signs are not present when the penitent has finished his confession, the priest should help him to elicit them, and when they have been manifested, the confessor may give absolution, no matter how frequently the sinner has lapsed in the past. As St. Alphonsus says: "As often as the penitent brings *true* signs of sorrow and of the purpose of amendment, he may be absolved" (Lib. VI, n. 459). Indeed, there are times when the confessor may give conditional absolution—when, after striving to secure the required moral certainty that the penitent has contrition, he still remains doubtful, but there is an urgent reason for giving the penitent the benefit of the doubt. Such a case would occur when the penitent is in danger of death or when it is problematic if he will ever again return to confession in the event that absolution is now refused. But, apart from such exceptional cases, if the sinner cannot be induced to give signs of contrition that will give moral certainty that he is properly disposed, absolution may not be given. That instances of this nature will sometimes occur, particularly in the case of persons practicing contraception, is undeniable. And priests should seriously consider the harm they are doing to individual souls and to the Church if they continue, over and over again, to absolve recidivists without receiving any sufficient proof that these persons are really sorry for their sins and have a sincere purpose of employing the necessary means of avoiding them in future. The case is still worse if the priest imparts absolution without a single admonition or a single attempt to arouse in the penitent the dispositions which are probably lacking and which are absolutely necessary in order that the words of forgiveness may effect what they signify and not be a sacrilege. In this connection, the statement of St. Alphonsus regarding conditions in his time give us food for thought: "It is to be regretted that the majoirty—not to say the vast majority—of confessors absolve all recidivists without distinction, without any extraordinary sign, without admonition, and without giving any remedy toward amendment" (*Praxis Confessarii*, n. 77).

3. It is impossible to lay down as a general rule that an onanist is not to be absolved until he or she has discussed the matter with the other party. Doubtless in certain circumstances such a course would be advisable, particularly when the other party is the more responsible and the more obstinate participant in the sin. In such an event, the rule enunciated by the questioner could be regarded as very practical, at least when satisfactory proof of a true purpose of amendment is not given by the penitent. But when it is evident that the penitent bears the chief responsibility for the sin and that the other party will readily agree to the cessation of the evil habit, such consultation is not necessary and the confessor may give absolution when he has the necessary assurance of the requisite dispositions on the part of the penitent.

FRANCIS J. CONNELL.

Catholic University of America.

THE ASSISTANT AND THE HOLY NAME SOCIETY.

Dear Junior:

Your letter asking for some "dope" on how to conduct a Holy Name Society flatters me—and I like it. To begin with the obvious, the first step in the formation of a Holy Name Society, is to put the work under the protection and guidance of its Patron, and to make a daily memento that your efforts will be successful.

The rules of the Society call for the election of various officers whose duties are assigned in the Holy Name Manual. Here at Nativity we have a president, vice-president, secretary and treasurer. Father, of course, is the treasurer. Added to these, we have about thirty-five captains.

Before going further, it might be well to say a word or two about the officers. When the pastor tells you that you have charge of the Holy Name Society, you may find, as I did in some of the places where I have been stationed, that the Society is in a highly comatose condition, and that the president is some greatly respected and pious old gentleman who has held the office since the stone age. You will discover, furthermore, that it is high treason and a misdemeanor to attempt to have him voted out and that, in the eyes of the faithful, you are verging on

heresy to suggest such a thing. Right here you must lead with your chin, if any. The pious old gentleman and his confreres may far outshine you in personal sanctity, but the quality of leadership is usually totally lacking. For this reason you will see a group of from twelve to a hundred, depending on the size of the parish, thronging the middle aisle when you go out for the men's Mass on the second Sunday of the month.

Step number one, if the conditions described exist, is to call a meeting and dispose of the old regime. You will be pained to learn that politics flourish in these society elections, which explains the existence of these dynasties in many parishes. At the first meeting, you make your speech and put forth your platform. Insist that at least three candidates be nominated for every office. The old stunt is for the local politicians to have their slate all made up. The moment you open the meeting they have their candidates nominated, and as soon as the nomination of their candidate has been seconded, one of the boys in the know arises and moves that the nominations be closed. I was the victim of that one, once. Tell them that no man will be allowed to succeed himself in office, and that the term of office is one year. There are times when it looks as if that's a poor rule, especially when a particularly able and active group of officers must be voted out. God is good, however, and has a way of finding men who oftentimes not only do as well as their predecessors but even exceed them. It makes for a real democracy, because every member has a chance to be an officer if he takes an active part in the work of the society. I might mention in passing, that our present president is a twenty-year-old college student, and a wonder.

With your officers elected, you get to the business of selecting your captains. You can call for volunteers or you can take them on the recommendation of the officers. The secretary then blocks the parish out in streets or districts and assigns a captain to each. It is their duty to remind the men in their respective districts a day or two before the second Sunday that it is Holy Name Sunday, and that they are expected to be present at the men's Mass and to receive Holy Communion. The system we use here is to have a meeting of the officers and captains in the rectory some night early in the week before the second Sunday. At that gathering, you give the captains a card with a little re-

minder for every member under his care. The captain contacts each man in his district and hands him his card. The ushers punch the cards to denote attendance, and hold them for the captains. These cards are reissued each month and in that way you have a check-up on your members. If the captain is unable to get a member to attend regularly, Father interviews him and gets him back into line. The main thing is that you have a large group doing active missionary work, for you'll find that the captains will line men up for you who have gotten careless and perhaps afraid to go to Confession, and send them into the box to you. I hope that this covers all that you want to know on that question. If not, let me know and I'll be only too happy to supply any further information that I can.

To your third question, " Do you have, and if so, how often, Holy Name meetings?, the answer is yes, but only occasionally. I find that the meetings answer no real purpose except to get your married members a night out and a chance to make tiresome speeches. For the meetings I beg a supply of smokes from one of the parish morticians and arrange to have some celebrity give the boys a talk. Some of them are pretty terrible, too. The best bet from all angles, is our friend, Father Blank, chaplain to the State's shut-ins. He really wows them, and is most agreeable about coming for the occasion. A good meeting here will draw about four hundred to four hundred and fifty members.

On the second Sunday we take over the whole upper church for the men's Mass. About fourteen hundred are in attendance, besides those who go to the earlier Masses because of working hours and those who go to later Masses because they don't want to miss seeing the girl friends. The parish numbers about twenty-three hundred families. You figure the percentage.

When we do have a meeting, it starts promptly at the hour scheduled, whether five or a hundred are in the hall. The usual routine is observed; opening prayer, reading of minutes, old business, new business, remarks by Father and then to the main bout of the evening, whether it be a movie, a speaker or performing dogs. Very desultory, usually. That's why we don't have many of them. Competition from outside sources is keen these days. As long as the men show up for Communion on the

second Sunday, I don't care if they never come near a meeting.

To your seventh question, " Do you have dues? " the answer is " No." After the Mass on the second Sunday the ushers stand at the door with a little yellow basket and accept offerings from those who wish to make them. If there is any need of funds, I tell them when I'm making the announcements. I should mention, too, that I say the Mass for the men myself. I tell them that the Mass is being offered for their intentions, and suggest they join with me in asking God for the favors and blessings that they seek.

To your next question: social affairs? The answer is " Yes, if the men want them." A Communion breakfast is out of the question here. There is no hall in this section large enough to accommodate them. The infrequent meetings are smokers. As regards other activities, I let the men make the suggestion. Since most of the money that is contributed to the church comes from your men, it's unfair to make the Holy Name Society a money raising organization unless the members themselves take the initiative. Last year our men felt so inclined. They ran a card party in the fall which netted over a thousand dollars, and in the spring conducted a house-to-house campaign which made over five thousand. Their purpose in raising the money was to have the church basement renovated. That has been beautifully done and the men are no end proud of themselves, and the women—off the record—no end jealous.

To your ninth question about expense, have no worry. No pastor will let you run anything that doesn't pay for itself, and you won't either, after a little experience. People have no appreciation of things that they get for nothing. Don't spoil them.

One thing to remember is that even " seventeen years experience as a curate " will not take the place of a lot of hard work and a little thought in making a parish Holy Name Society a success.

Yours,

JOHN A. MCGINNIS.

QUESTIONS ON THE SCAPULAR

Qu. Is the investiture in the scapular one thing to which indulgences are attached and enrollment in the Confraternity another to which other indulgences are connected?

Resp. Practically speaking, there is no difference between investiture in the Scapular and enrollment in the Scapular Confraternity. *Per se,* indeed, there is the difference of inscription. If the registration of names is neglected then, *per se* the indulgences granted by holy Church to scapular wearers are not gained, since these indulgences are granted only to those who are legitimately enrolled—that is legitimately registered—members of the Confraternity. However, there is a further decree stating that " the faithful, by the very act that they are admitted by a legitimate representative, are to be considered as enrolled, to the degree that they may gain the indulgnces and become participants of the other spiritual favors even if their names are not registered on the list of the Confraternity. (23 April 1914. Cf. Sabetti-Barrett.)

Qu. Outside the case of large crowds, as at missions, etc., is the recording of names necessary for valid investiture or only for valid enrollment in the Confraternity? Is it sufficient to record the names in the parish record if the parish never had such a confraternity?

Resp. Ordinarily, only those who have received this special privilege are excused from recording the names in the register of an established Confraternity. Some groups of religious have this privilege during the times of missions, retreats, etc.; some priests by particular concession habitually enjoy this faculty. Further, however, all priests having faculties to enroll in the Brown Scapular, in case of great inconvenience, are dispensed from registering the names. (Benedict XV. 14 February 1920.) Hence, except in the case of grave inconvenience, even recording the names in a parish register is not sufficient if it is not the register of an established Confraternity. Nevertheless, this method is much to be recommended in as much as the names thus entered can be transcribed eventually to a legitimate register.

Qu. Are the Scapular promise and the Sabbatine Privilege only for those who are validly enrolled in the Confraternity, or also for those who are invested in the Scapular?

Resp. It is a probable opinion of long standing that the Sabbatine Privilege and, *a fortiori*, the Scapular Promise can be gained by anyone legitimately invested in the Scapular, even though his name is not inscribed on the register of the Confraternity. This opinion, today practically unimportant in so far as the spiritual favors of the Scapular are concerned, really meant much to missionaries and others in times past when the inscription of names was considered a *sine qua non* of enrollment in the Confraternity.

Qu. When did the last *sanatio* take place, and did it cover defects in the recording of names?

Resp. The last *sanatio* was given 6 April, 1939, and covered all defects that had perhaps taken place both in the erection of the Scapular Confraternity and in the admission of the faithful to the same Confraternity. The Sacred Congregation granted the *sanatio* with the warning that such defects should not be repeated in the future. (Analecta Ordinis Carmelitarum, X, p. 217.)

COMPUTING DATE FOR REQUIEM MASS.

Qu. In computing the 3rd, 7th, 30th days or Anniversary in Masses for the Dead, one is permitted to compute either from the day of death or day of burial. Does this include the intermediate days: e. g., if it were 31 or 32 days from the day of death, could one still say a Month's Mind Mass (as long as the rubrics permit it on that day), or would one have to wait until 30 days from the day of burial, before licitly saying it?

Resp. The days and anniversary mentioned above may be counted from the day of death or of burial, inclusive or exclusive (Mueller—*Handbook of Ceremonies*, page 54). Thus, in computing the number of days, one may count the day on which the person died or was buried, or may begin with the day following. This would not include any other intermediate day. If the Mass is cantata or solemn, it may be transferred to the

nearest day, preceding or following, for any good reason. It is obvious that there will be times when the priest is asked to read one of these privileged Masses for the dead and is prevented by a previous engagement to read it on the day it should be celebrated. Actually there will be a choice of four days. If none of these are available, he may chant a High Mass on the next free day, or simply have a *Missa Quotidiana* as soon as possible.

"IMPERATA" UNDER ONE CONCLUSION.

Qu. If there are one or two commemorations, does the *Imperata* have a distinct conclusion from the Commemorations, or is it joined to the last Commemoration?

Resp. The *Oratio Imperata* would not have a distinct conclusion. It would be said immediately after the last commemoration. There would be two conclusions: the one with the Oration of the Mass, and the one with the *Oratio Imperata.*

CONTRACT TO SELL CONTRACEPTIVES.

Qu. Smith, a merchant, has surplus goods of which he cannot dispose because they are out-of-style or not sufficiently attractive. Jones, a salesman, deals in miscellaneous goods, including contraceptives. They enter upon the following agreement. Smith sells his surplus merchandise to Jones at retail prices, and receives in exchange a supply of contraceptives of similar retail value. Smith approaches a priest who warns him that he may not accept contraceptives as an exchange item, nor may he sell those he has on hand. Smith then asks, "Morally, must I destroy them or can I return them to Jones and accept credit on my account, or cash if possible?"

Resp. Since the sale of contraceptives is intrinsically wrong, the solution of the case as far as it goes is accurate. The contract entered into between the two men is apparently invalid, since its matter or object is illicit. Mr. Smith can therefore make use of any legal means for the recovery of his goods with the exception that under no circumstances can he restore the contraceptives to Jones. Such an act would be formal cooperation.

The objection that an invalid contract under certain conditions, i. e. the fulfilment of the illicit act by one of the parties,

produces an obligation on the part of the other has no weight in this instance, since it is the illicit act which remains to be placed. The contraceptives should be destroyed.

BINATING IN A HOSPITAL CHAPEL.

Qu. Unless there be a spare priest to say a second Mass at the hospital on Sunday morning, the same priest binates to give the staff a chance to assist at Mass in the hospital. Some will assist at the first, and the others at the second Mass. However, the hospital is only two and one half blocks from the parish church. Possibly in winter when the temperature goes down to 30 or 40 below zero, there might be a semblance of reason for binating. But what about summer? The present staff will not be there next year as it changes yearly. If they know that the priest does binate so as to dispense them from assisting at Mass in the parish church, will they not be tempted to miss Mass later on for the slightest reason? What do you think of the way the priest interprets the law of the Church?

Resp. In order to binate licitly on Sundays and holydays, it is necessary that a notable part of the faithful be present at the second Mass, who otherwise would be deprived of the opportunity of hearing Mass. Many times the Holy See has been asked by various bishops about the number of the faithful or the distance to the next church required that a second Mass be said, but no response has been given. The matter has been left to the prudence and conscience of the bishops. Pope Leo XII so wrote to the Archbishop of St. Louis. Hence, it is evident that the bishop is the one to decide whether or not the chaplain of the hospital is to say one or two Masses.

The number of persons is not given in the case submitted. It need not be large. Since a chaplain has been appointed to take care of the spiritual needs of the persons who reside in the hospital, and the hospital is not connected canonically with the parish church nearby, there is no obligation on the part of the resident staff to go to the parish church. If they attend Mass regularly in the hospital chapel, it is hard to see any solid reason for surmising they will miss Mass in later life. If one Mass only would be said in the chapel, and a few members of the staff could not attend, they should then go to the parish church for the Sunday Mass, if and when possible.

Book Reviews

THE CURRICULUM OF THE CATHOLIC HIGH SCHOOL FOR BOYS. By Brother William Mang, C.S.C. The Ave Maria Press, Notre Dame, Indiana. 1941. Pp. x + 330.

Any study pertaining to the curriculum of our Catholic high schools must be handled by one well acquainted with both the teaching techniques and the content matter of our Catholic schools if the study is to top the ordinary and commonplace studies so often attempted, and thus warrant its existence. Qualified to make such a study is Brother William. With many years of teaching and supervisory experience to guide him, he has written an exhaustive and detailed account of our Catholic schools in the area comprising the North Central Association of Colleges and Secondary Schools.

The purpose of the study " is to evaluate objectively the curriculum of the Catholic high school for boys, or to determine by means of objective data how suitable the curriculum is for the type of pupil enrolled . . ." By means of painstaking investigation and statistical correlation the author has demonstrated very capably a definite relation between pupil activity and curriculum offerings. He raises the point of the utility of some of our time-honored subjects and shows that in many instances they are of no apparent value to certain type students. The author shows by evaluatic methods that some students are unable to follow the general curriculum offered and no provision is made to take care of their particular weaknesses or special capabilities. Among his conclusions the author states that " a general curriculum with few prescriptions and many electives could be used to advantage in practically all the high schools in this study."

By use of tables and charts Brother William gives the reader an insight into the relation existing between pupil and family background; between pupil activity and choice of life-work; between reading and scholastic activity, etc. In addition he analyzes the contents and aims of textbooks in use, the socio-economic status and nationality of pupils' fathers, the intelligence, educational and vocational plans, and the success in school work of the pupils.

School administrators and teachers of guidance will find this study helpful in directing them to the diverse means of meeting student needs, and of the reasonableness of offering special courses to students needing

such. Chapter Nine is of particular interest to all teachers, presenting a frank and stimulating appraisal of our curriculum offerings and their application to student groups.

RHODE ISLAND: A HISTORY OF CHILD WELFARE PLANNING. By Rev. Henry J. Crepeau. Catholic University of America Press, Washington, D. C. 1941. Pp. xii + 340.

It is pleasant to read a dissertation that is not written in the stilted and unpolished style usually common to such works. Father Crepeau presents here a volume which is well-conceived, well-executed and of value in his particular field of studies. He deals only with those groups of children which the law is forced to reach out and protect, and in describing the growth of protective laws, he groups the children according to their peculiar need for protection.

Although the book is not intended for general reading, a great deal of its matter is of general interest. Child labor is very much a matter of present concern, while defective and dependent children are always problems to be considered. In view of the current rise in the number of juvenile criminals, his chapter on the Child Offender is of especial value. While the author gives a history of the legal protection thrown about all types of needy children and never loses sight of his objective by branching out into recommendation or advice, the growth of such laws in itself is a lesson in the handling of such children.

Perhaps at a later date, the author will use this work as a basis for a work of direction in child welfare. Judging from the present dissertation, such a work would be welcomingly received.

THE FATHERHOOD OF GOD. By Rev. Evert J. Blekkink. William B. Eerdmans Publishing Co., Grand Rapids, Michigan. 1942. Pp. 120.

The author of this book suggests that the last chapter be read first. Ordinarily, such a suggestion might be considered whimsical, but it is not at all out of place in a book of reflections. One can, indeed, start with fundamental principles and deduce from them the particular conclusions which bring total harmony. This method is admirably adapted to a theological treatise and is used constantly in the text-book approach to theological conclusions. The same method may not be always as suitable for a book of reflections or contemplation, where the mind is not necessarily led by successive steps but rather seeks its goal in a final all-inclusive consideration. This is not to deny, as the author

would admit, that some propositions are fundamental while others are less so.

The book under review contains six inter-related essays on the Fatherhood of God. The first essay consists of a consideration of the idea of Fatherhood in God Himself. This essay is followed by considerations on the Fatherhood of God in relation to Creation, Incarnation, Redemption and Prayer. The last essay is a treatment of the existence of souls in the house of the Father.

It is tempting to analyze the six essays in Dr. Blekkink's book. However, the comparatively short space allotted to a review necessarily confines one to an over-all estimate of the book's contents with brief remarks on its salient features. With this in mind, the author can be commended for his deep devotion and his clear perception of the relationship between Creator and creature. This is not a book written by a Catholic theologian, but it reveals a grasp of theology which unquestionably is the result of serious prayer and humble meditation.

In his last essay, which the author suggests be read first, there is a real attempt to determine in what the activity of redeemed souls consists. This essay is not a vague and almost meaningless consideration of heaven. On the contrary, the author tries to show how worship and love and fellowship are strengthened and intensified in Heaven. There is sufficient emphasis on the thought that the happiness in Heaven is eternal. On this note the author closes his last essay.

Dr. Blekkink must have derived considerable satisfaction from his reflections on the Fatherhood of God. No doubt others will also find these reflections valuable.

LIGHT BEFORE DUSK. By Helen Iswolsky. Longmans, Green and Co., New York. 1942. Pp. ix + 253. Index.

Helen Iswolsky, a convert from Russian Orthodoxy to Eastern Catholicism, has spent most of her life in the intellectual and literary circles of Paris, and has been a frequent contributor to European and American periodicals. Her writing evidences a deep interest in, and a warm understanding of, both French and Russian affairs in the period between the two world wars.

There are startling and inspirational pages in this delightful book of recollections. It would be difficult not to be deeply interested in the story of the last two decades of France, with its Catholic Revival and Catholic Action, with its problems and leaders. Personalities such as Claudel, du Bois, Peguy, and Maritain, men and women of religious orders, these and many others become familiar acquaintances to the reader in the pages of this book.

In the same company one also meets great Russian minds. The author shares the conviction that Christian Russia will rise, soon perhaps, and that she has a providential mission to perform for civilization. The Union movement to bring Russian Orthodoxy back to Rome is close to the heart of the writer.

If regrets are expressed for the fall of France and Russia, it is with a strong undercurrent of hope that both will rise. Post-Vichy France and post-Soviet Russia will be Christian and Catholic. The providential " mystical energy " that characterized France for the last decade still pervades France after the occupation. Nor will it lose any of its vigor. Neither will Christian Russian thought and tradition cease to be. It is still very much alive in Russia itself and especially so among the Russian exiles in France. The seed must fall to the ground and be trodden upon before it springs forth to new life and vigor.

There is inspiration in the writer's conviction that the new Christian order must be essentially spiritual and personal. The liturgy as well as " all out " Catholic Action are basic elements in this revival. The social efforts of the popes and the younger clergy especially are enthusiastically treated. Bourgeois reaction, clerical and lay, to Catholic movements and the encyclicals is summarily disposed of.

There is little to find fault with in the book. The religious life is confused with Holy Orders. Due to her close connection with the Maritain group, the author propounds the Maritain view on Franco and the Spanish Civil War. Priests can safely recommend this book to intelligent lay leaders.

ALL THE DAY LONG. JAMES A. WALSH, COFOUNDER OF MARYKNOLL. By Daniel Sargent. Longmans, Green & Co., New York. 1942. Pp. xi + 259. Illustrated.

Maryknoll's Boston-born Cofounder first learned of missionary activity during a Sunday School class. The story so impressed him that as seminarian, priest, and Director of the Society for the Propagation of the Faith, he thought, spoke and wrote often of the labor and laborers in the field afar.

In conjunction with Father Thomas F. Price of North Carolina (the " Mary " of " Walsh and Price ") and with the approval of the American Hierarchy and the blessing of Pope Pius X, he initiated the Catholic Foreign Mission Society of America at Hawthorne, New York, which he called " Maryknoll ". Once begun, the Society spread with astonishing rapidity. Soon priests, brothers and sisters, trained in New York, took up posts in far-flung Pacific missions. The United States,

classified in Rome as a mission until the twentieth century, now became known as a Mother of Missionaries.

In *All the Day Long* the author takes the reader on a tour down the life of a contemporary, starting with his christening in St. Patrick's Church in Boston and ending with his obsequies at St. Patrick's Cathedral in New York. The tour leads around the world. En route one meets a host of people: Cardinal O'Connell of Boston, Father Cashin of Sing Sing, Miss Mary Josephine Rogers of Smith College, later Mother Mary Joseph, Superior General of the Maryknoll Sisters, Monsignor Duggan of Hartford, Archbishop McNicholas of Cincinnati, the Maryknollers, and many others.

The biography has caught the human as well as the spiritual side of Bishop Walsh. The friendly, intimate touches, garnered from friends and from the *Field Afar,* add much to the enjoyment of excellent material presented by an expert story-teller.

FAITH THE ROOT. By Barbara Frances Fleury. E. P. Dutton & Co., New York City. 1942. Pp. 251.

A clue to the type of the present work is given by the publishers when, among other accomplishments of the author, they list her interest in writings for children.

Faith the Root is an uneven book which fails to hold the adult reader's attention. It is a nice little story of an aging French priest, Father Germain,—" Jerry " to his intimates—in an American river town. The author has allowed her imagination to run along nicely calculated lines within the mind and the rectory of her hero. He ambles around his little village with his dog at his heels, making friends with the butcher, the baker and the Lutheran minister. He goes to bank on Monday, hears confessions on Saturday and says two Masses on Sunday. Between times, he goes down to the city dock and distributes scapulars indiscriminately to all swimmers without process of investiture. He varies the monotony by shouting " ' Allo" at passing steamers, whose crews are always heartened by the sight of the priest and the knowledge of his interest in them.

The author is guilty of some serious but unintended breaks. In an attempt to bring out the humility of her sacerdotal saint, she puts into his mouth an apparent pious platitude which is actually a breach of the seal of the confessional. Again she describes the patriarch as the only proper person to " consummate " a particular marriage. Either incident would be sufficient to preclude his canonisation. The book was obviously not written for a priest's reading.

THE MASS OF BROTHER MICHEL. By Michael Kent. The Bruce Publishing Company, Milwaukee, Wis. 1942. Pp. 307.

Besides being an engrossing story from beginning to end, *The Mass of Brother Michel* teaches a number of lessons, none of them new but all appropriate to these times. The love of God generates a love and service of neighbor; the religious life brings real happiness and peace; rebellion against God results in regret and disappointment even in this life.

Set in sixteenth century France, the novel has as its central theme the development of Michel's beautiful character. By an unfortunate and unusually violent accident which leaves his hands mutilated, Michel loses his patrimony and his fiancee. After a period of physical and spiritual lethargy he finds, as a lay brother, true happiness coupled with an intense desire for the priesthood he can never receive because of the condition of his hands. Astounded at hearing of Luther's deliberate renunciation of his priesthood, Michel offers in expiation his mutilation which prevents him from being what Luther refused to be. The story goes on to a remarkable ending.

In plot and style the book is conceived with spirit and imagination. The author has caught in English the charm of the French idiom. Scattered throughout are passages that can be read over and over with profit and enjoyment. Michel's soliloquies with Marceline the ass, and the episode of Cendrillon the cat are gems of imaginative writing.

The Mass of Brother Michel should be read by all priests (to whom it is dedicated) and by all seminarians. Michael Kent is a pseudonym.

Book Notes

Canon Law studies are practically at a standstill throughout the world except at The Catholic University of America. Press officials announce that twenty-nine titles are now being published and will be presently available. These titles are: *Religious Ordinaries in the Code*; *Papal and Episcopal Administration of Ecclesiastical Property*; *The Defendant in Ecclesiastical Trials*; *The Violation of the Cloister*; *The Study-houses of Clerical Religious* (Written in French); *The Juridic Effects of Moral Certitude on the Prenuptial Guarantees*; *The Canonical Profession of Faith*; *Common Law Marriage*; *The Plenary Council of Quebec (1912) and the Present Code* (Written in French); *The Obligation of the Traveller According to Canon 14*; *Ecclesiastical Pensions*; *The Obligation of the "Missa Pro Populo"*; *The Minister of Baptism*; *The Precept of Attendance at Mass*; *The Diocesan Chancellor*; *Probative Value of Documentary Evidence in Ecclesiastical Trials*; *Reserved Benefices*; *Apostates and Fugitives From Religious*

Institutes; *De Absolutione Complicis* (Written in Latin); *The Canonical Crime of Abortion*; *The Principles of Canon 1127*; *The Mortgaging of Church Property*; *The Violation and Desecration of Churches*; *The Interpellations in Connection With the Use of the Pauline Privilege*; *The Subject of Ecclesiastical Law According to Canon 12*; *Cooperation in Crime in the Light of the Principles Stated in Canon 2209*; *The Dismissal of Religious in Temporary Vows*; *The Episcopal Faculties Granted by the Apostolic Tribunal of the Sacred Penitentiary*; *Time and Place for the Celebration of Marriage*.

As the editions are quite limited, it is suggested that those interested in any of the volumes place their orders as soon as possible. (The Catholic University of America Press, Washington, D. C. Price, $2.00 each).

The Catholic Revival in England by John J. O'Connor is a well written outline of the history of Catholic life in England between 1770 and 1892. The three chapters are Catholic Emancipation, The Age of Wiseman, and The Age of Manning. Like the other volumes of the *Christendom Series* Professor O'Connor's book is popular in style and intended to give information to both Catholic and non-Catholic readers. It fulfills its purpose in an excellent manner. (The Macmillan Company, New York City. 1942. Pp. ix-102.)

Prayer for All Men by Reverend Pierre Charles, and translated by Reverend F. J. Sumner, is an excellent little book of meditations. Comprised in the small volume is a series of meditations on the work of the Christian in this world. Since this work is to be done through the Church, it is natural that the author should begin with a prologue on the Church. There is no attempt to establish the rights and prerogatives of the Church; all these are assumed as known to the Christian who is serious enough to consider and fulfill his destiny in the divine economy.

With the prologue stated, the author draws from it considerations on the manifold ways in which the work of God should be done. Frequently, there is an antithesis between the injunctions of Sacred Scripture and the use of the same terms in every-day life. The masterful way in which the author draws the real meaning of our Lord's commands is refreshing and productive of good. The author's meditation on the words, "Unless you be as little children" is particularly fine. (P. J. Kenedy & Sons, New York. 1942. Pp. 143.)

The Archbishop of Liverpool is editing the *Present Problem Series* for English Catholics, and the *Series* is equally helpful for American Catholics. P. J. Kenedy & Sons of New York have the American rights. *The Heresy of National Socialism* by Irene Marinoff is an excellent popular presentation of the totalitarian state, the racial theory, the Church conflict, the new idolatry and National Socialist education. Miss Marinoff emphasizes the fact that National Socialism is more than a political philosophy; it is a "new religion with its own creed and forms of worship, and its own approach to the problems of the world." The book is well written, clear, and worthwhile. A selected bibliography adds to its value.

Man's Suffering and God's Love written by Monsignor J. Messner and translated by Sheila Wheatley answers the problem of suffering by showing that suffering is "for the sake of God's love for man and man's love for his God." It is a consoling little volume and one that is particularly timely. The thirty chapters are very short—a page or two which makes it easy to use the book for practical meditation. It can be particularly recommended to the laity for spiritual reading.

March Into Tomorrow by the Maryknoll Father, John J. Considine, is a review of events at home and in Maryknoll mission territories. The purpose of the essays is to show that the war will not destroy, and scarcely halt, Maryknoll's work. The story is well told in print and picture. The book is an artistic example of the printer's art. (Field Afar Press, New York. Pp. 90.)

Father Vincent McNabb uses the word "mystery" in his small volume *Some Mysteries of Jesus Christ* in somewhat the same sense as the *Mysteries* of the rosary. As he says "Perhaps the reason why we give the title Mystery to such an obvious thing as a Birth or a Scourging is that what is obvious and visible in it is as nothing compared with what is not obvious nor vissible." The contents are the Incarnation, the Life of Christ, the Teaching of Christ, the Miracles of Christ, the Tears of Christ, the "Woes" of Christ, and the Temptations in the Desert. It is a thoughtful book that priests will appreciate. (Benziger Brothers, New York City. Pp. xiv-54.)

Venerable Vincent Pallotti. Apostle and Mystic by Lady Mary Herbert and revised by Rev. Nicholas Wilwers, P.S.M. is a well-written, popular life of the founder of the Pious Society of the Missions. The author's purpose was to show that the Venerable Founder united the active and contemplative life in his preparation for the most intimate union with God in Heaven. Priests will find this a good introductory life of Venerable Vincent Pallotti. (The Pallottine Fathers, Milwaukee, Wis. 1942. Pp. 160.)

Our Lady of the Miraculous Medal contains twenty-seven short sermons by Father Carlton A. Prindeville, C.M., suitable for Miraculous Medal novenas. Those who find printed sermons helpful in the preparation of their own sermons will want Father Prindeville's collection of little sermons which are excellent for the purpose. (B. Herder Book Co., St. Louis, Mo. 1942. Pp. vi-127.)

Marriage by Professor Dietrich von Hildebrand is a translation of an article which he wrote in German some years ago. The author stresses the importance of love in marriage, declaring that while the primary end of marriage is procreation, the primary meaning is love. The little volume is addressed to a general public, and does not pretend to treat the problem as thoroughly as do such studies as that of Father Bernhardin Krempel. It is more in line with Herbert Doms' *The Meaning of Marriage* which was translated by George Sayer. Since the book is not long, prospective brides and grooms would be likely to read it with serious attention. It can help make the reader aware that marriage is "a great sacrament in Christ." (Longmans, Green & Co., New York City. 1942. Pp. vii-64.)

Reverend Dr. William B. Monahan of Worcester, England, is preparing a three-volume work on *The Moral Theology of St. Thomas Aquinas.* The first volume is now obtainable from the Newman Book Shop, Westminster, Md. The purpose of the book is to supply non-Catholic "theological students with those moral principles for which their theological studies will afford proofs which carry conviction." The author has used the Dominican translation of St. Thomas' *Summa,* covering Ia-IIae and IIa-IIae. In his Foreword Dr. Monahan mentions that his work is "primarily intended for members of the Church of England who have not time to study the numerous volumes of St. Thomas". Catholic seminarians are likely to go to the original, but the books could be useful to laymen who lack time to study the numerous volumes, and who do not read Latin. It is very well done.

The College of St. Thomas, St. Paul, Minn., has published an excellent monograph by Dr. Franz H. Mueller entitled *Henrich Pesch and His Theory of Christian Solidarism.* It is a supplemented reprint of an article in the *Social Justice Review.* The war news has drawn popular attention from sociology, but the interest perdures and those interested in the science will find Dr. Mueller's presentation of Father Pesch's doctrine well done and extremely worthwhile.

Books Received

CATECHETICAL SERMON-AIDS By His Excellency, Most Reverend Joseph H. Schlarman, D.D. B. Herder Book Co., St. Louis, Mo. 1942. Pp. xxi-540. Price, $5.00.

LOGICA IN USUM SCHOLARUM. Auctore Gerard Esser, S.V.D. St. Mary's Mission House, Techny, Illinois. 1942. Pp. xv-247. Price, $1.50.

SOME MYSTERIES OF JESUS CHRIST. By Father Vincent McNabb, O.P. Benziger Brothers, New York City. 1942. Pp. xiv-54. Price, $1.00.

ST. LOUISE DE MARILLAC By M. V. Woodgate. B. Herder Book Co., St. Louis, Mo. 1942. Pp. 196. Price, $2.00.

A SOCIO-PSYCHOLOGICAL STUDY OF A CHANGING RURAL CULTURE By Jesse H. Ziegler, Ph.D. Catholic University of America Press, Washington, D. C. 1942. Pp. 190.

DIOCESAN ARCHIVES. By Rev. William F. Louis, J.C.D. Catholic University of America Press, Washington, D. C. 1942. Pp. x-94. Price, $2.00.

A CRITIQUE OF THE PHILOSOPHY OF GEORGE SANTAYANA IN THE LIGHT OF THOMISTIC PRINCIPLES. By Sister M. Cyril Edwin, O.P. Catholic University of America Press, Washington, D. C. 1942. Pp. xviii-131.

LEAKAGE FROM A CATHOLIC PARISH. Brother Gerald J. Schnepp, Ph.D. Catholic University of America Press, Washington. 1942. Pp. xii-408. Price, $2.00.

AN APPRAISAL OF THE PROTOCOLS OF ZION. By John S. Curtiss. Columbia University Press, New York City. 1942. Pp. x-118. Price, $1.00.

THE AGES OF THE WORLD. By Friedrich von Schelling. Translated with Introduction and Notes by Frederick Bolman, Jr. 1942. Pp. xiii-251. Price, $3.00.

ST. ANTHONY'S GUILD PRESS, Paterson, New Jersey. *Superman and the Sacrament of Confirmation*, by Sebastian Weber, O.F.M.Conv. Pp. 20. *The Inside Story of God.* By Sebastian Weber, O.F.M.Conv. Pp. 28. *Silver Jubilee Year of Pius XII.* Pp. 38. *The Divine Art of Living.* By Sebastian Weber, O.F.M.Conv. Pp. 20. *The Catholic Family* by Owen McCormack, O.F.M. Pp. 24. *Butcher, Baker, Candlestickmaker—and Christ.* By Sebastian Weber, O.F.M.Conv. Pp. 20. Price 5c each.

RELIGIOUS VACATION SCHOOL MANUAL. Vol. 1—Grades I and II; Vol. 2—Grades III, IV and V; Vol. 3—Grades VI, VII and VIII. St. Anthony Guild Press, Paterson, N. J. Pp. 38; 46; 36. Price, 10c each.

GOSPEL MOVIES. *Faith. Sin. Wed In Christ.* By Placidus Kempf, O.S.B. The Grail, St. Meinrad, Indiana. 1942. Pp. 31; 31; 31. Price, 10c each.

PUDSY KELLY'S FOLLOWER By Patrick O'Connor. St. Anthony Guild Press, Paterson, N. J. 1942. Pp. ix-78. Price, $1.00.

INTRODUCTION TO CATHOLIC ACTION. By Reverend William Ferree, S.M. The Youth Department N.C.W.C., Washington, D. C. 1942. Pp. 92.

REGINA PACIS. A Collection of Latin Hymns and Motets for Two Voices. Arranged and Composed by Philip G. Kreckel. Pp. 62. Price, $1.00. *Domine Quid Multiplicati* By Orlando Di Lasso (1532-94) Arranged by Maynard Klein. Pp. 10. Price, 16c. *Laudate Dominum in Tympanis* By Palestrina. Arranged by Maynard Klein. Pp. 16. Price, 20c. J. Fischer & Bro., New York City.